A breue Chronycle concernynge the Examinacyon and death of the blessed martyr of Christ syr Iohan Oldecastell the lorde Cobham/collected together by Iohan Bale.

Syr. Iohan. Oldecastel. the. worthy

lorde. Cobham. and. manfull. warryour.

Martyred. death. at. London. Anno. 1418.

In the latter tyme shall many be chosen / proued / and purysyed as tyne/ yet shall the vngodly lyue wyckedly styll and haue no vnderstandynge. Dan. 12.

A breſe Chronycle concernynge the Examinacyon and death of the bleſſed martyr of Chriſt ſyr Johan Oldecaſtell the lorde Cobham/collected togyther by Johan Bale/out of the bokes and writtynges of thoſe Popyſhe Prelates which were preſent both at his condempnacyon and iudgement. fol. 1

London

¶ The Preface.

IN the prophane hiſtoryes of olde Oratours and poetes both Grekes and Latynes are they moche cõmended and thought worthy of eternall memorye / which haue eyther dyed for theyr naturall contreye or daungered theyr lyues for a commoyn welthe. As we reade of Codrus that was kynge of Athens/of Quintus Curcius the Romane/of Ancurus the Phrygiane/Olyſſes/Hermas/Theſeus/Menecius / Scipio Aphricanus / Mucius Sceuola/Valerius Cockles/ the two bretheren of Cartago which were both called Philenus/and the thre noble Decranes with other diuerſe. In the ſacred ſcriptures of the Byble/hath Moſes/Joſue/ Gedeon/Jepthe/Debora/Judith/Da-

Plutarch
Properc.
Cicero.
Catullus
Horatius
Lucanus.
Statius.

Exo.14.
Eccle.46
Judicū.4

1.Reg.17 2.mac.6. uid/Helias/Josias/Zorobabel/Mathathias/Eleazarus and the Machabees theyr iust prayses for theyr myghtye zele and manyfolde enterpryses concernynge the chyldren of Israel. Amonge the papistes also (which are a most prodygyouse kynde of menne) are they most hyghlye anaunced by lyenge sygnes/false myracles/erronyouse writtynges/shrynes/relyques/lyghtes/tabernacles/aulters/sensynges/songes/& holye dayes/which haue bene slayne/for the lybertees/priuileges/auctorite/honour/ryches/& proude mayntenaunce of theyr holye whorysse churche.

Sigebertus Gēblacensis.

Petrus Equilinus.

As were Antidius/Bonifacius/Benno/Thomas Becket/Johan the Cardinall/Petr⁹ de Castronouo/Peter of Millayne/Paganus of Bergom/Stanislaus of Cracouia/Steuen Colyer of Tholose/Bonauenture of Padua/Julianus the Cardinall of saynt Angel. And in oure tyme Johan ffysher/Thomas Moze/fryre Forest/Reynoldes/& the Charterhouse monkes which suffred here in England/with an infynite nombre moze. What is than to be thought of those godlye and valeaunt warryours/which hath not spared to bestowe theyr most dere lyues for the Verytie of Jesus Christ agaynst the maly-

Vbicelius. Vincentius. Leander Volaterranus. Aeneas. Joā Ec.

Heb.11. Acto.5 Apoc.6

malygnaũt mustre of that eyecrable Antichrist of Rome the deuyls owne bycar. Joã.8.
Of whose gracyouse nombre a berye specyall membre and a bessell of Gods electcyon was that bertuouse knyght syr Johan Oldecastell the good lorde Cobham/ as will plentuously apere in this processe folowynge. He that hath iudgemẽt in the sprete/ shall easelye perseyue by this treatyse/ what beastlye blockeheades these bloudye bellyegoddes were in theyr bnsauerye interrogacyõs/ and agayne what influence of grace this manne of God had from abouecõcernynge his answers/ specyallye in that most blynde and ignoraunt tyme wherin all was but darkenesse/ the sunne aperynge sacke clothe/ as saynct Johan hath in the Apocalyps.

Syr Johan olde castell cthe bisshoppes.

Joan.3. Apoc.6.

Most surelye fulfylled Christ thirt prõmes in him which he made to his Apostles. Last not in youre myndes afore hande (sayth he) what answere ye shall make whan these spirituall tyrauntes shall eyamine you in theyr synagoges/ and so delyuer you bp bnto kynges and debytees. ffor I will geue you soche bnderstaunce and wysdome in that houre/ as all your ennemyes shall neuer be able to resyst. This onlye sentence of Christ adioyned to his godly answere/ is ynough to proue

Luc.21. Mat.10. Mar.13. Luc.12.

Christes disciple.

him his true disciple/and them in theyr folysshe quesiyons/ the manyfest members of sathan. I remembre that .viiii. yeares ago / the true seruaunt of God Wyllyam Tyndale put into the prent a certen brefe examinacyon of the seyd lorde Cobham. The which examinacyon was wrytten in the tyme of the seyd lordes trouble/by a certen frynde of his/and so reserued in copyes vnto this our age. But sens that tyme I haue found it in theyr owne wrytynges (which were than his vttre enemyes) in a moche more ample fourme than there. Specyallye in the great processe which Thomas Arundell the Archebysshop of Caunterburye made than agaynst him/ wrytten by his owne notaryes and clarkes/ & tokened also with his owne sygne and seale/ and so dyrected vnto Rychard de Clyfforde than Bysshop of London with a generall cōmaundement to haue it than publysshed by him & by the other Bysshoppes the whole realme ouer.

The examinacyon of the lorde Cobhā

the great processe of Thomas Arundell.

Thomas Waldēn. in fasciculo zizaniorum Wicleui.

Forthermore I haue seane it in a copye of that wrytynge / which the seyd Rycharde Clyfforde sent vnto Robert Wascall a Carmelyte fryre and Bysshop of Herforde vndre his sygne and seale/and in a copye of his also dyrected

to

to the Archedeacons of Herforde and Shrewesburye. The yeare / moneth / and daye of theyr date with the begynnynges of theyr wrytynges shall here after folowe in the boke / as occasyon shall requyre it. Besydes all this Thomas Walden beynge in those dayes the kynges confessour / and present at his examinacyon / condempnacyon / & execracyon / regestred it amonge other processes more / in his boke called Fasciculus zizaniorum Wicleui. He maketh mencyon of it also in his fyrst Epistle to Pope Martyne the fyft / and in his solempne sermon de funere regis. Unlye soche reasons haue I added therunto / as the afore named Thomas Walden proponed to him in the tyme of that examinacyon / as he mēcyoneth in his fyrst and seconde bokes aduersus Wicletistas / with the maner of his godlye departynge out of this frayle lyfe / which I founde in other wrytynges and chronicles. His youthe was full of wanton wildenesse before he knew ỳ scriptures / as he reporteth in his answere / and for the more part Unknowen Unto me / and therfore I wryte it not here. His father the lorde Reginolde of Cobham Johan Frosyart nombereth alwayes amon-

frōwhēs this treatyse cometh.

Walden. cōt. Wicleuistas / in prologo doctri. 7. li. 2. ca. 65

geſt the moſt worthye warryours of Englande.

The chriſtey manhode of ſir Johan oldecaſtell.

In all aduēterouſe actes of worldlye manhode/was he euer bolde/ſtronge/ foꝛtunate/doughtye/noble/& valeaūt. But neuer ſo worthye a conquerour as in this his preſent conflyct with the cruell and furyouſe frantyck kyngedome of Antichriſt. Farre is this Chriſtey knyght moꝛe prayſe worthye/foꝛ that he had ſo noble a ſtomake in defence of Chriſtes verite agaynſt thoſe Romyſhe ſuperſticyons/thay foꝛ anye temporall nobylneſſe eyther of bloude/byrthe/landes/oꝛ of marcyall feates. Foꝛ manye thouſandes hath had in that great coꝛrage/which in the other haue bene moſt faynt harted cowardes and verye deſperate daſtardes/where as he perſeuered moſt faythfullye conſtaunt to the ende. Manye Popyſhe paraſytes & menne pleaſynge flatterers haue wꝛitten large commendacyōs and encomyes of thoſe/but of ſoche noble menne as this was/verye fewe oꝛ in a maner non at all. When I ſomtyme reade the wꝛokes of ſome menne lerned/I maruele not a lytle to ſe them ſo abundaunt in vayne flatterynge prayſes foꝛ matters of no value/yea/foꝛ thynges to be dyſprayſed rather

Cowardes i chriſtes batels.

Flatterers of great menne.

Paraſites.

rather than prayſed of menne that were godlye wyſe.

Polydorus Vergilius a collectour ſomtyme in Englande of the Popes Peter Pens and afterwarde Archedeacon of Wellys/hath in this poynt deformed his wrytynges greatlye/polutynge oure Englyſhe chronycles moſt ſhamefullye with his Romyſhe lyes and other Italyſhe beggerye. Battels hath he deſcribed there at large & no ſmall' diſcommendynges of ſome Princes & were godlye/but the preuye packynge of Prelates/and craftye cõueyaũce of the ſpiritualte hath he in euery place almoſt full' properly paſſed ouer. He was to famylyar with the Byſſhoppes and toke to moche of theyr counſell'/whan he compyled the .xxvi. bokes of his Englyſhe hyſtorye. And not greatly is the lande beholden vnto him in that worke/for anye large prayſe of erudicyon that he hath geuen it there. A ſyngular bewtye is it to a Chriſten regyon/whan theyr auncyent monumẽtes are garnyſhed amonge others/with mẽne of freſhe lytterature which therin hath ſmall remembraũce or non. Vnleſſe it be Gildas/Bedas/Alcuinus/Joannes Scotus/Aldelmus/Neuburgus/and one or two.

Polydori Anglice Hiſtorie/ lib. 20. 4.

No takes maye be tolde out of ſcole.

No menne are let ned with him/but Italians.

two more/ nor are in that whole worke mencyoned cõcernyng that/ as though Englande had alwayes bene most barrey of menne lerned. This do I not wryte in dyspraysse of his lernynge/ (which I knowe to be verye excellent) but for the abuse therof beynge a most syngular gyft of God.

A worthy worke were that afore God & manne.

I wolde wysshe some lerned Englysshemãne (as there are now most excellent fresh wyttes) to set forth the Englysshe chronycles in theyr ryght shappe/ as certey other landes hath done afore them/ all affeccyõs set a part. I cay not thynke a more necessarye thynge to be laboured to the honour of God/ bewtye of the realme/ erudicyon of the people/ and commodite of other landes/ nexte the sacred scriptures of the Byble/ than that worke wolde be. For truly in those they haue there yet/ is vyce more auaunced than vertu/ & Romysshe blasphemye than godlynesse. As it maye full wele apere vnto eyes of ryght iudgement/ in ỳ lamentable hystorye here folowynge/ and soche other/ which hath bene longe hydde in the darke. Marke dilygentlye the sentence of the seyd Polydorus concernynge this good lorde Cobham/ and there vpon consydre his good worke-

Blasphemouse tryfles are ỳ Englysshe chronycles.

man.

manshyp in other matters. In the counsell of Constaunce (sayth he) was the heresye of Johan Wycleue condemned / and two at the same tyme burned in that cyte which were ỳ chefe heades of that secte. All this is true / though the feate handelynge therof be altogyther Italyshe.

Polydor9 anglice hi storie li. 22

But where as he sayth after / that whan this was once knowen to theyr companyons in Englande / they conspyred in theyr madnesse agaynst the whole clergye and fynally agaynst the kynge also for that he was than a fawter of Christen relygyon / hauynge to theyr great captaynes syr Johan Oldecastell and syr Roger Acton / he maketh a most shamefull lye. For how coude syr Roger Acton with his cõpanye conspyre hym that occasyon / beynge dead more than iiii. yeares afore: and syr Johan Oldecastell remaynyng all that season in Wales: Johan Hus suffred death at Constaunce the yeare of oure Lorde a. M. CCCC. xv. in Julye. Hierome of Prage in the yeare of oure Lorde a. M. cccc. xvi. in Maye / which were the two heades he speaketh of. Syr Roger Actõ was brent with his companye in the yeare of oure Lorde a. M. CCCC. xiii. in Januarye /

He vpholdeth holy churche with lyes

Fabian9. Acta concilii Constantiensis.

nuarye/as wytnesseth Walden/Fabia
Judge ꝑ ye tre by his frute. ne/and Johan Maior in theyr chrony-
cles and wrytynges. Now recken these
nombers and years/and marke the pro-
pre conueyaunce of this Romyshe gen-
tylman the popes collectour/to clought
vp that croked kyngedom of theyrs. He
can by soche legerdemayne both please
his fryndes in Englande and also at
Rome.

They were enemyes to holy churche. After that he foloweth with lye vpon
lye/as that they came than to London
to destroye the kynge/that he in his own-
ne persone mett with them there in ar-
mes/that they cowardlye fledde/that
some were taken there and brent out of
hande/and that the lorde Cobham and
syr Roger Acton were cast into ꝑ tower
Burnyng was not than for traytours of London vpon that occasyon. Semeth
it not a matter somwhat lyke to the pur-
pose (thynke you) that menne shuld be
there burned for makynge soche an in-
surrecc̃yon or tumult? I trowe he hath
cobled here somwhat workemanlye.

Waldenus in sermone de funere reg is. And where as he sayth in the ende/that
the kynge therupon made an acte/that
they from thens forth shuld be taken as
traytours agaynste his owne persone/
w̃ were proued to folowe that secte/he
maketh an abhomynable lye. For that
acte

acte was made onlye at the Bisshoppes complaynte and false sute in the fyrst yeare of his regne/and by force of that acte those innocēt menne than suffred. Moze than .iiii. hondzeth of soche many festlyes coude I gather out of his chrō-nycles/moche moze than myght moze eyes and iudgementes do.

wbell sto red with lyes.

Now lete bs eyppende what the true cause shuld be of this godlye mannys condemnacyon and death/all dreames of papistes sett a part. The truthe of it is/that after he had ones throughlye tasted the Christen doctryne of Johan Wbycleue and of his disciples/and per-seyued theyr lyuynges aggreable to the same. He abhozred all the superstīcyous-se sozceryes (ceremonyes I shuld saye) of the proude Romyshe churche. From thens forth he brought all thynges to the towche stone of Gods wozde. He tryed all matters by the scripturs/and so proued theyr spretes whether they were of God oz naye. He maynteyned soche preachers in the dyoceses of Cau-terburye/London/Rochestre/and Her-forde/as the Byssshoppes were soze of-fended with. He ephorted theyr prestes to a better waye by the Gospell/and whan that wolde not helpe he gaue the sharpe

The cau-ses of syr Johan ol-de castels condem-nacyon.

Johan.5.
1.Thes.5.
Mat.7.
1.Johā.4.

sharpe rebukes. He admonyshed the kynges/as Rychard the seconde/Henrye the fourth/and Henrye the fyft of the clergyes manyfolde abuses/& put into the parlement house certen bokes concernynge theyr iust reformacyon/both in the yeare of oure Lorde a.M.ccc.lxv.and in the yeare a.M.CCCC.v. of the fyrst boke this is the begynnyng. Prima conclusio. Quando ecclesia Anglie &c. which I haue here left out leaste this treatyse shulde be to great. The other boke was made by one Johan Purvey a maistre of art of Oxforde. Beside the.xviii. conclusions that maistre Johan Wycleue had put in longe afore that.

Wbaldē. in fasciculo zizaniorum Wicleui.

Fabianꝰ.

In the yeare of oure Lorde a.M.ccc.lxxi. this noble lorde Cobham with certen other more/moeyoned the kynge at Westmynstre in the tyme of his parlement/that it were verye commodyouse to Englande yf the Romysshe Byssh oppes auctorite extended no forther than the Occeane see or haven of Calys/cōsyderynge the charges and vnquyetnesse of sutes there/and that mennys causes conde not be throughlye knowen so farre of. Wherupon the kynge made this acte by consent of his lordes/that

Wbaldē. Polydorꝰ in hystoria anglorū lib.20.

no

no manne from thens forth shuld sue to the Pope in anye matter/ nor publyshe anye excommunicacyon of his/ vndre peyne of losynge theyr goodes with perpetuall inpresonmēt. This and the afore named boke had cost him with syr Johan Chenye and other more his lyfe in the sixt yeare after/ at the craftye accusement of certen Prelates (though it hath in the chronycles an other colour) had not God than most gracyously preserued him. An other cause of his death yet besydes all that hath bene sayd afore/ was this. He caused all the workes of Johan vvycleue to be writtē at the instaunce of Johan Huss/ and so to be sent into Boheme/ fraunce/ Spayne/ Portyngale/ and other landes. vvherof Subinco Lepus the Archebysshop of Prage caused more than two hondreth volumes fayre wrytten/ openlye to be brent afterwarde/ as wytnesseth Aeneas Siluius de origine Bohemorum.

Treuisa in addicōnibus Cestrensis. Polydor. ffabian. Polydor.

vvalden. cōt. vvicleui. li. 2. Cap. 70.

Acta consilii Constanciensis.

Hermān Shedel.

These causes knowen with other more that I conde reherse/ consydre whether the worlde that is alwayes so wycked was worthye to holde soche a noble christen warryour as this was/ or naye. Consydre also the iust ponnyshment of the lorde for wycked lawes that were

Heb. 11. Esa. 10. Nahū. 3.

thay

thay made/ with the exceadynge myſ-
cheues that the ſpiritualte thay vſed.
And waye the myſerable eſtate that the
realme was in ſone after for contempt
of his eternall worde. And there vpon
lawde his ryghtouſneſſe/ and beware of
lyke cõtempt and plage in theſe dayes.

Walde-
nus i ſer
mone de
funere
regis.

In the yeare of oure Lorde a. M. cccc.
xvii. departed kynge Henry the fyft in
his moſt flozyſhynge tyme/ euen in the
begynnyng of the. xxxvii. yeare of his
age/ which was abought. iiii. years af-
ter the death of this lorde Cobham. His

kynge
Henry
vi. a ba-
be.

ſonne Henry the ſixt ſucceded in his
rome and had the gouernaunce of this
whole realme/ beynge but a babe of. viii.
monethes olde and odde dayes. What
a doloure was this vnto menne of rype
diſcreſſyon/ naturally louynge theyr cõ
tre and regardynge the common-wel-
the therof: yea/ what a plage of God
was it after the ſcriptures to haue a yon

Eſa. 3.
A plage.

ge chylde to theyr kynge: And that it
ſhuld the moze manyfeſtlye apere to co-
me that waye/ oz of the ſtroke of God/
he was a chyldyſhe thynge all ỹ dayes
of his lyfe.

I ſhall geue you (ſayth the lorde in

Eſa. 3.

his hygh dyſpleaſure) chyldzen to be
youre prince/ & yonge infauntes with
out

out wysdome shall haue the gouernaun ce of you. Wbat wretched calamytees the realme suffred afterwarde for the space of more than. iiii. score years and thre tyll the dayes of kynge Henry the seuenth/yt is Vnspeakable. Sens the preachynge of Johan Wbycleue hath the lorde suffred the pompouse Poppyshe Prelates to shewe themselues forth in theyr owne ryght colours/that they myght now in the lyght of his Gospell apete as they are in dede/euey spyghtfull murtherers/ydolaters/and Hodomytes. Afore his tyme they lurked Vndre the glytterynge shyne of hypocresye/and conde not be seene in theyr mastryes. The fryers with theyr charmynge sophysitrye threwe sochea darke myst ouer the Vniuersall worlde/that superstycyon coude not be knowen for superstycyon/nor ydolatrye for ydolatrye. Vnspeakable fylthynesse of all fleshlye accuppenge was than called Prestes chastyte/as yt is yet and will be tyll yt come to the hyghest/that God maye take full Vengeaunce. Than was whoredome worshypped in Prelates of the churche/and sacred wedlock rekened sochea detestable Vyce, as was worthye in a prest most cruell death. As was sea-

The yeares of that plage.

Prelates what the now apere.

Fryers darkened all with theyr sophistrye.

Apocal.

Walden. ne for exyample in syr William Wyghte in Stroqz which was brent for the same at Rox-
opere. wych in the yeare of oure Lorde. 1428.

Thus was Wyghte iudged blacke and lyght darkenesse/so yll was mē- ⁊
Esa. 5. syght in those dayes. By soche meanes (sayth the Prophete) they drewe wyckednesse vnto them as yt were with a corde/and all kyndes of synne as yt were with a cart rope. If Englande at
Englande for vnthankefull nesse ponnyshed. that tyme had not bene vnthankefull for the syngular benefyght that God than sent them by those good mēne/the dayes of Antichryst and his beastlye broode had bene shortened there longe a go as yt is euen now & here after lyke to be more largelye. A most ozvent fresshe myrrour of Christen manhode aperyth this worthye lorde Cobham in our
What ꝑ lorde Cob ham ape- reth now. age/the Beryte now open/which was in her absens a lampe of contempt before worldlye wyse menne. In him maye noble menne beholde here playnelye a most noble stomake and precyouse fayth in the myddes of great Antichristes mo dye muster. His corage was of soche va lue that yt gane him the victorye ouer
1. Joh. 5 them by the clere iudgement of the scri-
1. Cor. 1 ptures/what though the worldes iudgemēntes be farre otherwyse. And as for

the

the cruell death which he most contumelyously suffred/yt is now vnto him a most plentuouse wynnynge/for in the iust quarell was yt of his Lorde Jesus Christ. Phil.1. Apoc.1.

Wyght those bloudye blusterers haue had theyr full swaye now of late/they wolde haue made more Oldecastels/Actons/Brownes/& Beuerlayes/yea/they wolde haue made there a greatter hauocke vpon Christes congregacyon/than euer ded Saul in his ragynge furye. They meut more than they vttered whan they approched so nygh (as ded cruell Haman) to the presence of noble Assuerus. But blessed be the eternall father which hath geuen soche wysdome godlye vnto oure most worthye kynge/that he perseyuynge theyr slayghtes/so abated theyr tyrānouse fercenes. Praye noble menne/praye/yea with the true clergye and commons/that lyke as he hath now with duke Josue the ouerhande of wycked Hierico by his onlye gyft/and is through that becomen an whole perfyght kynge within his owne real me farre aboue all his predecessours/so that he maye in conclusyon ouerthrowe her clerelye. For as yet the dredefull damsell (tyrannye) that was Cayphas

The deuyll sleepeth not.

Act.8.

Hester.5.

A godlye gouernor.

Josue.6.

Lawde God for him.

Mat.26. Joan.18.

Walden. in sermõe

dorekeper / dwelleth in the howses of Byshoppes/and daylye compelleth poore Peter to denye his mastre. As manye eyes as euer had Bygylaunt Argus had he nede to haue/that is compassed with soche a sort/ as are that broode of the wylye serpent. Consydre what heauenlye thynges ye haue receyued of the scriptures vndre his permyssyon/ and yet praye ones agayne for his gracyouse contynuaunce to the more increase of knowledge.

Praye for his grace

Amen.

O Babylon/ thy merchaūtes were princes of the earth. And with thyne inchaūtementes were all nacyons deceyued Apocal. xviii.

Johannes Read.

The great processe of Thomas Arundell the Archebysshop of Cauntorbury and of the papistical clergye vp him/agaynst the most noble knyght syr Johan Oldecastell the lorde Cobham in the yeare of oure Lorde a.M.cccc. and.xiii. wherin is cõtayned his examinacyon/imprisonmẽt/ and excommunycacyon.

The processe before his examinacyon.

After that ỳ true seruaũt of Jesus Christ Johan Wycleue/a mãne of verye excellent lyfe & lernynge/ had for the space of more than .xxvi. yeares most valeauntlye battelled with the great Antichrist of Europa or Pope of Rome & his dyuerslye dysgysed host of anoynted hypocrytes/to restore the churche agayne to the pure estate that Christ left her in at his ascensyon/ he departed hens most Christenlye into the handes of God/the yeare of oure Lorde a.M.CCC.lxxxvii. and was buryed in his owne parryshe churche at Lutterworth in Lyncolne shere. No small nombre of godlye disciples left that good manne behynde him to defen

Ex operibus & scriptis Thome Walden.

Johã Wicleue & mã of god & his disciples.

de the lowlynesse of ỳ Gospell agaynst the exceadynge pryde/ambycyon/symonye/auaryce/hypocresye/whoredome/sacrylege/tyrannye/ydolatrouse worshyppynges/and other fylthye frutes of those styfnecked Pharysees. Agaynst whom Thomas Arundell thay Archebysshop of Caunterburye/so fierce as euer was Pharao/Antiochus/Herodes or Cayphas/collected in Paules churche at London a vniuersall synode of all the papystycall clergye of Englande in the yeare of oure Lorde a. M. CCCC. and. xiii. as he had done dyuerse other afore/to withstande theyr most godlye enterpryse. And this was the fyrst yeare of kynge Henrye the fyft/whom they had thay made fyt for theyr hande.

Thomas Arundell in magno processu.

Joh. 11. Psal. 1. Psal. 2.

As these hygh Prelates with theyr Pharysees and Scrybes were thus gathered in this pestilent counsell against the Lorde and his worde/fyrst there resorted vnto them the. xii. inquysytours of heresyes (whom they had appoynted at Oxforde the yeare afore to serche out heretyques with all vnbyeleues bokes) and they brought. CC. and. lvi. faythfull conclusyons whom they had collected as heresyes out of the seyd bokes. The names of the seyd inquysytours

tours were these. Johan Whitnam ma
ster in the newe college/ Johan Lange
don monke of Chry churche in Caun-
terbury/ Wyllyam Offorde regent of
the Carmelytes/ Thomas Clayton re-
gent of the Dominykes/ Robert Syl-
bero/ Rychard Cartysdale/ Johan Luc
he/ Rychard Snedysham/ Rychard
ffleminyage/ Thomas Rodborne/ Ro-
bert Roudberye/ and Rychard Gras-
dale. In the meane season caused they
ther hyred setuaultes to blowe it forth
abrode through out all the realme/ that
they were there congregate for any whol
some vnyte and reformacyon of the chur-
che of Englande/ to stoppe so the mou-
thes of the cōmon people. Soche is al-
wayes the cōmon practyse of these sub-
tyle sorcerers/ whyls they are in doyn-
ge myschefe/ to blere the eyes of the vn
lerned multitude with one false craft
or other.

Wbalden. in fasciculo zizaniorum Wyclei.

A practyse cōmonlye vsed of that generacyon.

After a certen communicacyon they
concluded amonge themselues/ that yt
was not possyble for them to make whole
Christes cote without some meanynge
therby theyr patched Poppyshe syna-
goge) vnlesse certen great menne were
brought out of the waye/ which semed
to be the chefe maynteners of the seyd

A lyke practyse sought now of late but yt toke not.

disciples of Wbycleue. Amonge whom the most noble knyght syr Johan Oldecastell the lorde Cobham was complayned of by the generall proctours / yea rather betrayers of Christ in his faythfull members / to be ỳ chefe principall. Him they accused fyrst for a myghtye mayntener of suspected preachers in ỳ dyoceses of Londoy / Rochestre / & Hertforde / contrarye to the myndes of theyr ordynaryes. Not onlye they affermed him to haue sent thyder the seyd preachers / but also to haue assysted them there by force of armes / not withstandynge theyr synodall constitucyon made afore to the cõtrarye. Last of all they accused him / that he was farre otherwyse in beleue of the sacrament of the aultre / of penaunce / of pylgrymage / of ymage worshyppynge / and of the ecclesyasticall power / than the holye churche of Rome had taught manye yeares afore.

Accused for mayntenynge the Gospell of Christ.

Accused for his Christen beleue.

✝

Processe agaynst him.

In the ende yt was concluded amonge them / that without anye farther delaye / processe shuld out agaynst him as agaynst a most pernycyouse heretyque. Some of that felyshyp which were of more craftye experiẽce than the other / wolde in no case haue ỳ mattet so rashlye

kye handeled / but thought this waye moche better. Consydcrynge the seyd lorde Cobham was a manne of great byrthe and in fauer at that tyme with the kynge / theyr counsell was to knowe fyrst the kynges mynde / to saue all thynges ryght vp. This counsell was wele accepted / and therupon the Archebysshop Thomas Arundell with his other Byssshoppes and a great part of the clergye went strayght wayes vnto the kynge as thay remaynynge at kenyngton. And there they layed forth most grenouse complayntes agaynst the seyd lorde Cobham / to his great infamye and blemysshe / beynge a manne most godlye.

A spirituall practyse.

A wokuysshe generacyon.

The kynge gentyllye harde those bloud thursiye rauenours / & farre otherwyse thay became his princelye dignite / he insiauntlye desyred them / that in respect of his noble stocke and knyghthode they shulde yet fauorablye deale with him. And that they wolde yf yt were possyble / without all rygour or extreme handelynge reduce him agayne to the churches vnyte. He promysed them also that in case they were contented to take some delyberacyon / his selfe wolde seryouslye common the matter with him.

The kynge speaketh for him.

His gentyll promes.

Anon after the kynge sent for the seyd lorde Cobham. And as he was come/ he called him secretlye admonyshyng him betwixt him and him/ to submyt himself to his mother the holye churche/ and as an obedyent chylde to acknowledge himselfe culpable/ Vnto whom the Christey knyght made this answere/ yow most worthye prince sayth he am I alwayes prompt and willynge to obeye/ for so moche as I knowe you a Christey kynge and the appoynted minystre of God bearyng his ryghtuouse swerde to the ponnyshment of yll doers and for the sauegarde of them that be vertuouse. Vnto you next my eternall kynge God owe I my whole obedience/ and submyt me therunto/ as I haue done euer all that I haue eyther of fortune or nature/ redye at all tymes to fulfyll what so euer ye shall in that lorde commaunde me. But as touchynge the Pope and his spiritualte/ trulye I owe the neyther sute nor seruyce/ for so moche as I knowe him by the scriptures to be the great Antichrist/ the sonne of perdicyon/ the open aduersarye of God/ and the abhominacyon standynge in the holye place. When the kynge had heard this with soche lyke sentences more/ he wolde

His admonyshmēt.

Rom. 13. 1. Pet. 2.

A most Christey obedience.

2. Thes. 2. Mat. 24.

wolde talke no longar with him/ but left him so vtterlye.

And as the Archebysshop resorted agayne vnto him for ay answere/ he gaue him his full auctorite to cyte him/ examyne him/ and ponnysshe him accordynge to the deuylysshe decrees/ which they call the lawes of holye churche. Thay the seyd Archebysshop by the counsell of his other Bysshoppes and clergye/ appoynted to call before him ỳ seyd syr Johan Oldecastell the lorde Cobham/ and to cause him personallye to apere/ to answere to soche suspected artycles as they shuld laye agaynst him. So sent he forth his chefe sommener with a verye sharpe cytacyon vnto the castell of Cowlynge/ where as he at that tyme dwelt for his solace. And as ỳ seyd sommener was thyder cõmen/ he durst in no case entre the gates of so noble a manne without his lycens/ and therfore he returned home agayne/ his massage not done. Thay called the Archebysshop one Johan Butler vnto him which was thay the dorekeper of the kynges preuye chambre/ & with him he couenaunted through promyses and rewardes/ to haue this matter craftelye brought to passe vndre ỳ kynges name.

Ey Betusto exemplari Londinensiũ.

Caypas seketh Christ.

Judas is sent forth

Ay other Judas yet is hyered.

Wher

Wherupon the seyd Johan Butler
Judas kis- toke the Archebysshoppes sommener
seth and with him/and went vnto the seyd lorde
betrayeth Cobham/shewynge him that it was the
kynges pleasure that he shuld obeye
that cytacyon/and so cyted him frawde
lentlye. Thay sayd he vnto them in fe-
we wordes/that in no case wolde he cō-
sent to those most deuylysshe practyses
The ma- of the Prestes. As they had infourmed
lyce of the þ Archebysshop of that answere/& that
serpent. yt was mete for no manne pryuatelye
to cyte him after that without parell of
lyfe/he decreed by and by to haue him
Marke cyted by publyque processe or open com-
this rely- maundement. And in all the hast possy-
gyon of þ ble vpon the wedynsdaye before the Na
papistes. tiuite of oure Ladye in Septembre/he
commaunded letters cytatorye to be set
vpon the great gates of the cathedrall
churche of Rochestre (which was but
iii. Englysshe myles from thens) char-
gynge him to apere personallye before
him at Ledys in the .vi. daye of the same
The cyta moneth and yeare/all excuses to the cō
cyons ta- trarye set a part. Those letters were ta-
kē downe. ken downe anon after by soche as bare
fauer vnto the lorde Cobham/and so
conueyed a syde. After that caused the
Archebysshop newe letters to be set vp/

on

on the Natyuyte daye of oure Ladye/ which also were rent downe and vtterlye consumed.

Thay forsomoche as he ded not apere at the daye appoynted at Ledys (where as he sate in consystorye as cruell as euer was Cayphas with his court of hypocrytes about him) he iudged him/denounced him/and condempned him of most depe contumacye. After that whan he had bene falselye informed by his hyred spyes and other glosynge glauerers/that the seyde lorde Cobham had lawhed him to scorne/dysdayned all his doynges/maynteyned his olde opynyõs contemned the churches power/the dignyte of a Byssh̄op/& the ordre of prestehode (for of all these was he than accused) in his modye madnesse without iust profe ded he openlye excommunicate him. yet was he not with all this fierce tyrannye qualyfyed/but commaunded him to be cyted a freshe/to apere afore him the Saturdaye before the feast of sayncte Matthew the Apostle/with these cruell thzettenynges added therunto. That yf he ded not obeye at that daye/ he wolde more extremelye handle him. And to make himselfe more stronge towardes the performaunce therof/ he com-

Cayphas sytteth in consystorye.

False accusacyõs agaynst him.

The serpent doth his nature.

He here how spiritual they be.

compelled the laye power by most terryble manacynges of curses and interdiccyons/to assyst him agaynst that sedycyouse apostata/that scysmatyque/that heretyque/that troubler of the publyque peace/that enemye of the realme/ and great aduersarye of all holye churche/for all these hatefull names ded he geue him.

A myrror of Christes knyght hode.

This most constaunt seruaunt of the lorde and worthye knyght syr Johan Oldecastell the lorde Cobham/beholdynge the vnpacable furye of Antichrist thus kyndled agaynst him/perceyuynge himselfe also compased on euerye syde with deadlye danngers/ he toke paper and penne in hande/& so wrote a Christey confessyon or rekenyng of his fayth (which foloweth here after) and both sygned and seaked it with his owne hande. Wherin he also answereth to the iiii. chefest artycles that the Archebyshop layed agaynst him. That done he toke the copye with him/& went therwith to the kynge/trustynge to fynde mercye and fauer at his hande. Non other was that confessyon of his than the cõmon beleue or somme of the churches fayth/ called the Apostles crede/ of all Christey menne than vsed. As thus.

He confesseth his God before menne.

The Apostles fayth

The

Creed

the lorde Cobham.

I Beleue in God the father almyghtye/maker of heauen and earth. And in Jesu Christ his onlye sonne oure Lorde/which was cõceyued of the holye ghost/borne of the Virgine Marye/ suffred death vndre Ponce Pylate/ crucyfyed/ dead/and buryed/went downe to helles/ the thyrde daye rose agayne from death/ascended vp to heauens/ he sytteth on the ryght hande of God the father almyghtye/and from thens shall come agayne to iudge the quycke and the dead. I beleue in the holye ghost/ the vnyuersall holye churche/the communyon of saynctes/ the forgeuenesse of synnes/the vprysynge of the flesh/ and euerlastynge lyfe/ Amen.

The common crede of Christyanes.

This fayth was not regarded.

And for a more large declaracyon (sayth he) of this my fayth in the catholyck churche. I stedefastlye beleue that there is but one God almyghty/ in and of whose Godhede are these. iii. persones/ the father/ the sonne/ and the holye ghost/ and that those. iii. persones are the same selfe God almyghtye. I beleue also that the seconde persone of this

A declaracyon of his beleue.

1. Joan. 5.

Gal.4. Joan.1. Luc.2. this most blessed Trinite in most cõue-nyent tyme appynted therunto afore/to ke flesshe and bloude of the most blessed Virgyne Marye for the sauegarde and redempcyon of the Vniuersall kynde of manne/which was afore lost in Adams offence. Wore ouer I beleue that the same Jesus Christ oure Lorde/thus beynge both God & manne/is the only head of ỳ whole Christen churche/and that all those that hath bene or shall be saued/be members of this most holy churche. And this holye churche I thynke to be dyuided into.iii. sortes or companyes.

Christ is the onlye head of his churche.

The churche diuyded in.iii. partis.

Whereof the fyrst sort be now in heauen/ and they are the saynctes from hens departed. These/as they were here conuersaunt conformed alwayes their hynes to the most holye lawes and pure examples of Christ/renouncynge sathan/the worlde/ and the flesshe with all theyr concupyscences and cuyls.

Cõtraye wrote he/ Ad parliamentum. Ey vbal dcno.

The seconde sort are in purgatorye (yf anye soche be by the scriptures) abydynge the mercye of God and a full delyueraunce of payne. ✠ The thyrde sort are here vpon the earthe and be called the churche mylytaunt. For daye & nyght they contende agaynst the craftye assaul-

faultes of the deuyll/ the flatteryng prosperytees of this worlde/and the rebellyous fylthynesse of the flesshe.

This latter congregacyon by the instordynaunce of God is also seuered into iii. dyuerse estates/ that is to saye/ into presthode/ knyghthode and the cõmons Amonge whom the will of God is/ that the one shuld ayde the other/ but not destroye the other. The Prestes fyrst of all secluded from all worldlynesse/ shulde conforme theyr lyues vtterlye to the examples of Christ and his Apostles. Euermore shulde they be occupyed in preachynge and teachyng the scriptures purelye/ and in geuynge wholsom counsels of good lyuynge to the other two degrees of menne. More modest also/ more louynge/ gentyll/ and lowlye in spirite shuld they be/ than anye other sortes of people.

The churche myly-taunt diuided in. iii.

What ye Prestes shuld be.

Lord

In knyghthode are all they which beare swerde by lawe of offyce. These shuld defende Gods lawes/ and se that the Gospell were purelye taught/ conformynge theyr lyues to the same and secludynge all false preachers. yea/ these ought rather to hasarde theyr lyues than to suffre soche wycked decrees as eyther blemysheth the eternall testa-

knyghthode what it shuld do.

ment of God or yet letteth the free passage therof / whereby her sectes and scysmes myght sprynge in the churche. For of noy other aryse they (as I suppose) than of soche erronyouse constitucyons / craftelye fyrst crepynge in vndre hypocrytes lyes for auauntage. They ought also to preserue Gods people from oppressers / tyrauntes / and theues / and to se the clergye supported so longe as they teache purelye / praye ryghtlye / and mynystre the sacramentes frelye. And yf they se them do other wyse / they are bounde by lawe of offyce to compell them to change theyr doynges / and to se all thynges perfourmed accordynge to Gods prescript ordynaunce.

Marke here a moost Christen hart.

The clergye wherfor supported.

The latter felyshyp of this churche / are the common people / whose dewtye is to beare theyr good myndes and true obedyence to the aforeseyd mynysters of God / theyr kynges / cyuyle gouernours / and Prestes. The ryght offyce of these is iustlye to occupye euerye mane in his faculte / be yt merchandyce / handye crafte / or the tylthe of the grounde. And so one of them to be an helper to an other / folowynge alwayes in theyr sortes the iust commaundemētes of theyr Lorde God.

What ỳ cōmon people ought to do.

Quer

Ouer and beſydes all this/ I moſt faythfullye beleue that the ſacramētes of Chriſtes churche are neceſſarye to all Chriſten beleuers/this alwayes ſene to/that they be trulye mynyſtred accordynge to Chriſtes fyrſt inſtytucyon and ordynaunce. And for ſo moche as I am malycyoulye and moſt falſelye accuſed of a myſbeleue in the ſacrament of the aultre/ to the hurtfull ſlaundre of manye. I ſygnyfye here vnto all menne that this is my fayth cōcernynge that. I beleue in that ſacrament to be contayned verye Chriſtes bodye and bloude vndre the ſymylytudes of breade and wyne/yea the ſame bodye that was conceyued of the holye ghoſt/borne of Mary̆e ꝑ virgyne/done on the croſſe/dyed/ that was buryed/aroſe the thyrde daye from the death/ and is now glorifyed in heauen. I alſo beleue the vnyuerſall lawe of God to be moſt true and perfyght/and that they which do not ſo folowe it in theyr fayth and workes at one tyme or other/can neuer be ſaued. Where as he that ſeketh yt in fayth/ acceptеth yt/ lerneth yt/ delyghteth therin/ and perfourmeth yt in loue/ ſhall taſt for yt the felycyte of euerlaſtynge innocencye.

Beleue cōcernynge the ſacramentes.

The ſacramēt of the aultre

Beleue cōcernynge Gods lawes.

What god ayeth of a Christiane.

ffynallye this is my fayth also/ that God will aye nomore of a Christen beleuer in this lyfe/ but onlye to obeye the preceptes of that most blessed lawe. If anye Prelate of the churche requyreth more/ or els anye other kynde of obedyence thay this to be vsed/ he contemneth Christ exaltynge himselfe aboue God/ & so becometh an open Antichrist. All these premysses I beleue particularlye/ & generallye all that God hath left in his holye scriptures that I shuld beleue. Instauntlye desyerynge you my lyege lorde and most worthye kynge/ that this confessyon of myne maye be iustlye examyned by the most godlye wyse and lerned menne of your realme. And yf yt be founde in all poyntes agreynge to the veryte/ thay lete yt be so allowed/ and I therupon holden for non other than a true Christyane. If yt be proued otherwyse/ thay lete yt be vtterlye condemned/ prouyded alwayes that I be taught a better beleue by the worde of God/ and I shall most reuerentlye at all tymes obeye therunto.

A Christē desyre of ꝑ lorde Cobham.

This request was lawfull

This brefe confessyon of his fayth/ the lorde Cobham wrote (as is mencyoned afore) and so toke yt with him to the court/ offerynge yt with all mekenesse vnto

Obedience vnto his kynge.

Vnto the kynge to reade yt ouer. The kynge wolde in no case receyue yt/ but commaunded yt to be delyuered vnto them that shuld be his iudges. Than desyred he in the kynges presens that an hondred knyghtes and esquyres myght be suffered to come in vpon his purgacyon/which (he knewe) wolde clere him of all heresyes. Moreouer he offered himselfe after the lawe of armes to fyght for lyfe or death with anye mane lyuynge Christen or Heythen in the quarell of his fayth/the kynge and the lordes of his counsell excepted. Fynallye with all gentylnesse he protested before all that were present/that he wolde refuse no maner of correccyon that shuld after the lawes of God be mynystred vnto him/but that he wolde at all tymes with all mekenesse obeye yt. Not withstandynge all this/ the kynge suffered him to be sommoned personallye in his owne preuye chambre.

His Christen stomake & manhode.

No reasonable offre wolde serue.

Than sayd the lorde Cobham to the kynge/that he had appeled from the Archebysshop to the Pope of Rome/& therfore he ought (he sayd) in no case to be his iudge. And hauynge his appele there at hande redye writtē/he shewed yt with all reuerence to the kynge. Wher-

His appele from ỳ Archebisshop.

The kynge here worshypeth the beast.

with the kynge was thay moche more dyspleased thay afore/and sayd angerlye vnto him/ that he shuld not pursue his appele. But rather he shuld tarrye in holde/ tyll soche tyme as yt were of the Pope allowed. And thay/ wolde he nor nylde he/ the Archebysshop shuld be his iudge. Thus was there nothynge allowed that the good lorde Cobham had lawfullye afore requyred. But for so moche as he wolde not be sworne in all thynges to submyt himselfe to the churche/and so to take what penaunce the Archebysshop wolde enioyne him/ he was arested agayne at the kynges commaundement/and so ledde forth to the towre of London/ to kepe his daye (so was yt thay spoken) that the Archebysshop had appoynted him afore in the kynges chambre.

Cobham wolde not obeye Antichrist.

His confessyon & answere newly copyed.

Thay caused he the aforeseyd confessyon of his fayth to be copyed agayne and the answere also (which he had made to the .iiii. articles proponed agaynst him) to be written in maner of ayndenture in two shetes of paper. That whā he shuld come to his answere/ he myght geue the one copye vnto the Archebysshop/and reserue the other to himselfe. As the daye of examynacyon was comen/

mens/which was the .xxiii. daye of September or the saturdaye before the feast of saynct Matthew / Thomas Arundell the Archebysshop sytting in Cayphas rome in the chaptre howse of Paules with Rycharde Clyfforde Bysshop of London / and Henrye Bolyngbroke Bysshop of Wynchestre / syr Robert Morleye knyght / and Lefetenaunt of the towre / brought personallye before him the seyd lorde Cobham / and there left him for the tyme / Vnto whom the Archebysshop sayd these wordes.

Cayphas sytteth in consystorye.

☞ The fyrst examynacyon of the lorde Cobham.

antichrist was here in full power.

SIr Johan / in ỳ last generall cõuocacyon of the clergye of this oure prouince / ye were detected of certeyn heresyes / & by suffycyẽt wytnesses founde culpable. Wherupon ye were by forme of spirituall lawe cyted / & wolde in no case apere. In cõclusyon vpon youre rebellyouse contumacye ye were both pryuatelye and openlye excommunycated. Notwithstandynge we neuer yet shewed ouresselfe vnredye to haue geuẽ you youre absolucyon (nor yet do not to this houre) wolde ye haue mekely ayed yt. Vnto this the lorde Cobham shewed

antichrist manyfesteth himselfe.

as though he had geuen nō eare/hauyn
ge his mynde otherwyse occupyed/& so
desyred non absolucyon. But he sayd/
he wolde gladlye before him and his bre
A signe of therne make rehersall of that fayth e/
gods true which he held e and entended alwayes
seruaunt. to stande to/yf yt wolde please them to
lycens him therunto. And than he toke
out of his bosome a certen wrytynge
endented/ concernynge the artycles
wherof he was accused/and so openlye
redde yt before them/ geuynge yt vnto
the Archebyshop as he had made ther-
of an ende. Wherof this is the copye.

I Johan Oldecastell knyght and lor-
By ytro- de Cobham/will all Christen menne to
gy exem- vnderstande/that Thomas Arundell
plari. Archebysshop of Cauterburye hath not
onlye layed yt to my charge malycyous-
lye/but also verye vntrulye by his let-
tre and seale wrytten agaynst me in most
slaunderouse wyse/that I shuld other-
wyse fele and teache of the sacramētes
The arty of the churche (assygnynge specyallye
eles layed the sacrament of the aultre/the sacra-
agaynst ꝑ ment of penaunce/the worshyppynge of
lorde Cob ymages/and the goynge of pylgryma-
ge vnto them) farre other wyse than
eyther beleueth or teacheth the vnyuer
sall holye churche. I take almyghtye

God

God vnto wytnesse/ that yt hath bene and now is/ and euermore with the helpe of God yt shall be my full intent and will/ to beleue faythfullye and wholye all the sacramentes that euer God ordeyned to be mynystred in the holye churche. And more ouer for to declare me in thyse .iiii. poyntes afore rehersed.

O most Christen knyght.

I beleue that in the most worshypfull sacrament of the aultre is Christes verye bodye in fourme of breade/ the same bodye that was borne of the blessed Virgyne Marye/ done on the crosse/ dead/ and buryed/ and that the thyrde daye arose from death to lyfe/ the which bodye is now glorysyed with the father in heauen. And as for the sacrament of penaunce/ I beleue that yt is nedefull to all them that shall be saued/ to forsake theyr synne and to do penaunce for yt/ with true contrycyon to God/ confessyon of theyr fawtes/ and due satissaccyon in Christ/ lyke as Gods lawes lymyteth and teacheth/ els can they haue no saluacyon. This penaunce I desyre all menne to do. And as for ymages/ I vnderstande that they perteyne nothynge to oure Christen beleue/ but were permytted (longe sens the fayth was geuen vs of Christ) by sufferaunce of the chur-

His beleue concernynge the sacramentes.

Consyder him here before bisshoppes.

Permytted to byge in ydolatrye.

che / for to be as kalenders vnto laye menne to represent or bryuge to mynde the passyon of oure Lorde Jesus Christ with the martyrdome and good lyuynge of the sayncte.

Who cõmytteth ydolatrye

I thynke also that what so euer he be which doth that worshyp to dead ymages that is dewlye belongynge vnto God / or that putteth his fayth / hope / or confydence in the helpe of them as he shuld do onlye in his eternall lyuynge God / or that hath affeccyon in one more than in any other / he perpetrateth in so doynge ye abhomynable synne of ydolatrye. Moreouer in this am I fullye persuaded / that euerye manne dwellynge on this earth is a pylgryme / eyther towardes blesse or els towardes payne. And that he which knoweth not / nor will not knowe / nor yet kepe the holye cõmaundementes of God in his lyuynge here (all be yt that he goth on pylgrymage into all quarters of the worlde) yf he departeth so he shall surelye be dampned. Agayne he that knoweth the holye commaundementes of God / and so perfourmeth them to the ende of his lyfe to his power / shall without fayle be saued in Christ / though he neuer in his lyfe go on pylgrymage as menne

☞ Marke. Gen. 23. Psal. 2.

Saued wout pylgrymage.

Vse

Vse now a dayes to Cauterburye/Walsyngham/Compostell/and Rome/or to anye other place els.

This answere to his artycles thus ended and redde/he delyuered yt to the Byssshoppes as is sayd afore. Thay cou̅selled the Archebysshop with the other two Byssshoppes and with dyuerse of ꝑ doctours what was to be done in this matter/commaundynge him for the tyme to stande a syde. In conclusyon by theyr assent and informacyon/he sayd thus vnto him. Come hyder syr Johan. In this your writynge are manye good thynges contayned/and ryght catholyck also/we denye yt not. But ye must consyder that this daye was appoynted you to answere to other poyntes concernynge those artycles/wherof as yet nō mencyon is made in this your byll. And therfore ye must yet declare vs youre mynde more playnelye. As thus whether that ye holde/afferme/and beleue/that in the sacramēt of the aultre after the consecracyon ryghtlye done by a preest/remayneth materyall breade or not? Moreouer whether ye do holde/afferme/and beleue/that as concernynge the sacrament of penaunce (where as a competent nombre of Preestes are) euerye

His answere was eyamyned.

Why is this els than qualyck reskynge?

Theyr bellyes onlye ded those beslyy goddes seke.

eye Christen manne is necessarylye bou̇n de to be confessed of his synnes to a prest ordayned by the churche/or not?

His Christē answere vnto theyr quarellynges

After certen other communycacyon this was the answere of the good lorde Cobham. That non otherwyse wolde he declare his mynde/nor yet answere vnto his artyckes/than was expressye in his wrytynge there cōtayned. Than sayd the Archebyshop agayne vnto him Syr Johan beware what ye do. For yf ye answere not clerelye to those thynges that are here obiected agaynst you/ specyallye at the tyme appoynted your onlye for that purpose/the lawe of holye churche is/that compelled ones by a iudge/we maye openlye proclame ye ayn heretyque. Vnto whom he gaue this answere. Do as ye shall thynke yt best/ for I am at a poynt. Vvhat so euer he and the other Byshoppes ded aske him after that/he bad them resort to his byll for therby wolde he stande to the verye death. Other answere wolde he not geue that daye/wherwith the Byshoppes and Prelates were in a maner amased and wonderfullye dysquyeted. At the last the Archebyshop counselled agayne with his other Byshoppes and doctours. And in the ende therof declared

A tyrannouse whore is that mother.

His answere not to theyr myndes

vnto

Vnto him / what the holye churche of Rome folowynge the sayinges of saynt Austyn/saynt Hierom/saynt Ambrose / and of other holye doctours/had determyned in those matters/ no maner of mencyon ones made of Christ. VVhich determynacyon (sayth he) ought all Christen menne both to beleue and to folowe.

antichrist setteth me aboue God.

Than sayd the lorde Cobham vnto him/that he wolde gladlye both beleue and obserue what so euer the holy churche of Christes institucyon had determyned / or yet what so euer God had willed him eyther to beleue or to do. But that the Pope of Rome with his Cardynals/Archebysshoppes/Bysshoppes and other Prelates of that churche had lawfull power to determyne soche matters as stode not with his worde throughlye/that wolde he not (he sayd) at that tyme afferme. VVith this the Archebysshop bad him to take good aduysement tyll the Monedaye nexte folowynge (which was the. xxv. daye of September) and than iustlye to answere/specyallye vnto this poynt/whether there remayned materyall breade in ỹ sacrament of the aultre after the wordes of consecracyon/or not? He promy-

The lord Cobhã testeth his to Christ.

A delaye of these deuyls to destroye.

sed

A doctryne of deuyls to blynde ỳ symple.

sed him also to sende vnto him in wrytynge/those matters clerelye determyned/that he myght thay be the more perfyght in his answere makynge. And all this was not els but to blynde the multytude with somwhat. The nexte daye folowynge/accordynge to his promes the Archebysshop sent vnto him into the tower this folysshe and blasphemouse wrytynge/made by him and by his vnlerned clergye.

☞ The determynacyon of the Archebysshop and clergye.

Ex magno processu Thome Arundelli.

THe fayth and determynacyon of holye Churche towchynge the blessfull sacrament of the aultre/is this. That after the sacramentall wordes be ones spoken by a preest in his Masse/the materyall breade that was before breade/is turned into Christes verye bodye. And the materyall wyne that was afore wyne/is turned into Christes verye bloude. And so there remayneth in the sacrament of the aultre from thens forth no materyall breade nor materyall wyne/which were there before the sacramentall wordes were spoken. How beleue ye this artycle? Holye

The fyrst artycle.

lye churche hath determyned/that euerye Christen manne lyuynge here bodylye vpon earth/ought to be shryuen to a preest ordayned by ꝑ churche yf he maye come to him. How fele ye this artycle?

The secõde artycle

Christ ordayned saynct Peter ꝑ Apostle to be his vycar here in earth. Whose see is the holye churche of Rome. And he graũted that the same power which he gaue vnto Peter / shulde succede to all Peters successours / which we call now Popes of Rome. By whose specyall power in churches partycular be ordayned Prelates / as Archebysshoppes / Bysshoppes/persones/curates/& other degrees more. Vnto whom Christen menne ought to obeye after the lawes of the churche of Rome. This is the determynacyon of holye churche. How fele ye this artycle?

The thyrde artycle

The sede of the serpent.

Holye churche hath determyned that yt is merytoryous to a Christen manne to go on pylgrymage to holye places. And there specyallye to worshyp holye relyques and ymages of saynctes / Apostles / Martyrs / Confessours / and all other saynctes besydes approued by the churche of Rome. How fele ye this artycle?

The. iiii. artycle.

Hese ther ignorauncce & malyce.

And as the good lorde Cobham had redde ouer this wretched wrytynge/he mar-

marueled greatlye of theyr madde ignorãce. But that he conſydered agayne that God had geuen them ouer for theyr vnbeleues ſake/into moſt depe errours and blyndneſſe of ſoule. Agayne he perceyued therby that theyr vttermoſt malyce was purpoſed agaynſt him/how ſo euer he ſhuld anſwere. And therfore he put his lyfe into the handes of God/deſyerynge his onlye ſprete to aſſyſt him in his nexte anſwere. Whan the ſeyd xxv. daye of Septembre was come/(which was alſo the Monedaye afore Mychelmeſſe) in the ſeyd yeare of oure lorde a. M.CCCC.and.xtii. Thomas Arundell the Archebyſſhop of Cauntorburye commaunded his iudycyall ſcate to be remoued from ỳ chaptre houſe of Paules to the Domynyck fryers within Ludgate at London. And as he was there ſet with Rychard de ỳ Byſſhop of London. Henrye the Byſſhop of Wyncheſtre/and Benet the Byſhop of Bangor/he called in vnto him his counſell and his offycers/with dyuerſe other Doctours and fryers. Of whom theſe are the names here folowynge.

He putt his lyfe in Gods hãdes.

Ex vtroq; exemplari.

The counſell of Cayphas

Maſtre Henrye Ware/the Offycyall of Cauntorburye/

Phylip Morgay/doctor of both lawes/

Ho-

Howell kyffyn/doctor of the cano lawe/ Johan kempe/doctour of the cano lawe Dsillyam Carleton/doctour of the canon lawe/Johan Dbytnam/of the newe college in Dxforde/Joha Dbhyght head/a doctour of Dxforde also/Robert Dbombewell/vycar of sayncte Laurence in the Jewrye/Thomas Palmer/ the wardene of the Mynors / Robert Chamberlayne/prior of the Domynyckes/Rycharde Dodyngton/prior of the Augustynes/ Thomas Dbalden/prior of the Carmelytes/all doctours of diuinyte. Johan Steuens also/and James Cole/both notaryes/appoynted there purposelye to wryte all that shuld be eyther sayd or done. All these with a great sort more of Prestes/Monkes/Chanos fryers/parryshe clarkes/Bell ryngers/ and pardoners dysdayned him with innumerable mockes and scornes/rekenynge him to be an horryble heretyque and a manne accursed afore God.

The Pharyseers & scrybes.

A rable of Antichristes.

Anon the Archebysshop called for a masseboke/and caused all those Prelates and doctours to sweare thereupon/ that euerye manne shuld faythfullye do his offyce and dewtye that daye. And that neyther for fauer nor feare/ loue nor hate of the one partye nor the other/

Blasphemouse dissymulacyon of papistes.

anye thynge shuld there be wytnessed/ spoken/ or done/ but accordynge to the truthe/ as they wolde answere before God and all the worlde at the daye of Dome. Thay were the two forseyd notaryes swornе also/ to wryte and to wytnesse the wordes and processe that there shuld be vttered on both partyes/ & to saye theyr myndes (yf they otherwyse knewe yt) before they shuld registre yt. And all this dissymulacyon was/ but to colour theyr myscheues before the ignoraunt multytude. Consydre herin (gentyll reader) what this wycked generacyon is/ and how farre wyde from the iust feare of God/ for as they were thā/ so are they yet to this daye.

For a false coloure sweare they.

All done to deceyue the ignoraunt.

After that came forth before them syr Robert Morleye knyght and Lyefte-naunt of the tower/ & he brought with him the good lorde Cobham/ there leauynge him amonge them as a lambe amonge wolues/ to his eyamynacyon and answere.

Here cometh he before them

❧ The latter eyamynacyon of the lorde Cobham.

Ex Beto sto eyemplari Londinensium.

THay sayd the Archebysshop vnto him: lorde Cobham/ ye be aduysed (I am sure) of the wordes and processe which we had vnto you

vpon

vpon saturdaye last past in the chaptre howse of Paules. Which processe were now no longe to be rehersed agayne.

I sayd vnto you thay that ye were accursed for youre contumacye and dysobedyence to holye Churche / thynkynge that ye shuld with mekenesse haue desyred youre absolucyon. The curse of Anticchrist.

Thay spake the lorde Cobham with a most cherefull countenaunce / & sayd: God sayth by his holye prophete / Maledicam benedictionib9 vestris / which is as moche to saye / as I shall curse where as you blesse. Malac. 2.

The Archebysshop made thay as though he had contynued forth his tale and not hearde him / sayinge: Syr at that tyme I gentylye profered to haue assoyled yow / yf ye wolde haue asked yt. And yet I do the same / yf ye will humblye desyre yt in dewe forme and maner as holye churche hath ordayned. A wolvysshe offre of gentylnesse.

Thay sayd the lorde Cobham. Naye for soth will I not for I neuer yet trespased agaynst you / & therfore I will not do yt. And with that he kneled downe on the pauement / holdynge vp his handes towardes heauen / & sayd. I shryue me here vnto the / my eternall lyuynge God / that in my frayle youthe I offen- The confesseth himselfe vnto God.

ded the (lorde) most grenouslye in pryde/wrathe/and glottonye/in couetousnesse and in lechere. Manye menne haue I hurt in myne anger/and done manye other horryble synnes/good Lorde I aske the mercye. And therwith wepynglye he stode vp agayne and sayd with a myghtye voyce. Lo good people lo. ffor the breakynge of Gods lawe and his great commaundementes/they neuer yet cursed me. But for theyr owne lawes and tradycyons most cruellye do they handle both me and other menne. And therfore both they and theyr lawes by the promes of God shall vtterlye be destroyed.

O Christē knyght

Hiere. 51. Apoc. 18.

At this the Archebysshop and his cōpanye were not a lytle blemysshed. Notwithstandynge he toke stomake vnto him agayne after certeyn wordes had in excuse of theyr tyrannye/and examyned the lorde Cobham of his Christen beleue.

Vnto the lorde Cobham made this godly answere. I beleue (sayth he) fullye and faythfullye the vniuersall lawes of God. I beleue that all is true w is contayned in ꝑ holye sacred scriptures of the Byble/fynallye I beleue all that my lorde God wolde I shuld beleue.

The christē beleue of Cobhā

Than

Than demaunded the Archebisshop
ay answere of the bylle which he and the
clergye had sent him into the tower the
daye afore in maner of a determinacyon
of the churche concernynge the .iiii. ar-
tycles wherof he was accused/specyal-
lye for the sacrament of the aultre/how
he beleued therin:

A blasphe-
mous de-
termyna-
cyon of
antichrist

Whereunto the lorde Cobham sayd/
that with that bylle he had nothynge to
do. But this was his beleue (he sayd)
concernynge the sacrament. That his
lorde and sauer Jesus Christ/syttynge
at his last supper with his most dere di-
sciples/the nyght before he shulde suf-
fre/toke breade in his hande. And ge-
wynge thankes to his eternall father/
blessed yt/brake yt/and so gaue yt vnto
them sayinge. Take yt vnto ye/and eate
therof all. This is my bodye which
shall be betrayed for you. Do this here
after in my remembraunce. This do I
throughlye beleue (sayth he) for this
faythe am I taught of the Gospell in
Matthew/in Marke/and in Luke/and
also in the fyrst Epistle of saynct Paule
to the Corinthians.

Mat.26.
Mar.14.
Luc.22.
1.Cor.11.

antichrist
alloweth
not this
fayth.

Than asked the Archebysshop yf he
beleued that yt were breade after the
consecracyon or sacramentall wordes

Iohn Sandrell is ye right owner of this booke sithe the 26 of October 1633

The great processe agaynst

spoken ouer yt.

The sacramēt of ye aultre.

The lorde Cobham sayd. I beleue that in the sacrament of the aultre is Christes verye bodye in fourme of breade/the same that was borne of the Virgyne Marye/done on the crosse/dead/and buryed/and that the thyrde daye arose from death to lyfe/which now is glorifyed in heauen.

A membre of sathan.

Thay sayd one of the doctours of lawe. After the sacramentall wordes be vttered/there remayneth no breade/but the onlye bodye of Christ.

All this wolde not helpe.

The lorde Cobham sayd thay to one maistre Iohan vvhyght head. you sayd ones vntome in the castell of Cowlynge/that the sacred oost was not Christes bodye. But I helde thay agaynst you/and proued that therin was his bodye/though the seculars and fryers coude not therin agre/but helde yche one agaynst other in that opynyon. These were my wordes thā/yf ye remembre it.

A blasphe mouse bro de.

Thay showted a sort of them togyther and cryed with great noyse. vvhe saye all that yt is Gods bodye.

And dyuerse of them asked him in great angre/whether it were materyall breade after the consecracyon/or not.

Thay loked the lorde Cobham cr-

nesslye

nestlye vpon the Archebysshop/& sayd. I beleue surelye that yt is Christes bodye in fourme of breade. Wyl beleue not you thus?

That is not ynough.

And the Archebysshop sayd/yes marry do I.

Than asked him the doctours/whether yt were onlye Christes bodye after the consecracyon of a Prest and no bread or not?

And he sayd vnto them/It is both Christes bodye and breade. I shall proue yt as thus. For lyke as Christ dwellynge here vpon the earth/had in him both Godhede and manhede. And had the inuisyble Godhede couered vndre that manhede which was onlye visyble and seane in him. So in the sacrament of the aultre is Christes verye bodye and verye breade also/as I beleue. The breade is the thynge that we se with oure eyes. The bodye of Christ/(which is his flesshe and his bloude) is there vndre hydde and not seane/but in fayth.

Neyther will scripture nor reason serue.

This opynyon hath sayncte Augustyn.

Than smyled they ychone vpon other/that the people shuld iudge him taken in a great heresye. And with a great bragge dyuerse of them sayd, It is a fowle heresye.

The popes diuynyte.

Thā asked the archebysshopp/ what breade yt was. And the doctours also inquyred of hym whether it were materyall or not?

Materyall.

The lorde Cobham sayd vnto them. The scriptures maketh no mencyon of thys worde materyall/ and therfor my faythe hath nothynge to do therwith. But thys I saye and beleue yt / that yt ys Christes bodye & breade. For Christ

Joan. 6.

sayd in the sixt of Johās gospell / Ego sum panis viuus qui de celo descendi. I whych came downe from heauen am the lyuynge and not the dead breade. Therfor I saye now agayne / lyke as I sayd afore. As our lorde Jesus Christ is

☞ Marke.

verye god and verye manne / so in the most blessed sacrament of the aultre/ is Christes verye bodye and breade.

Thay sayd they all with one voyce. It is an heresye.

An heresye/ after the papystes.

One of the bysshoppes stode vp by & by/ and sayd. What yt is an heresye manyfest / to saye that yt is breade after the sacramētall wordes be ones spokē/ but Christes bodye onlye.

The lorde Cobham sayd. Saynt paule ỳ apostle was (I am sure) as wyse as yow be now / and more godlye lerned. And he called yt breade / writynge to

1. Co. 10

the

the Corinthеanes. The breade that we breake (sayth he) is yt not the partakynge of the body of Christ? Lo/ he calleth yt breade and not Christes bodye/ but a meane wherby we receyue Christes bodye.

O ignoraunt beastes.

Thay sayd they ageyne. Paule must be otherwyse vnderstanded. For yt is surelye an heresye to saye that yt is breade after the consecration/ but onlye Christes bodye.

The lorde Cobham asked how they coude make good that sentēce of thers.

They answered hym thus. For yt is ageynst the determynacyon of holye churche.

Blynde babylonyanes.

Thay sayd the Archebysshopp vnto hym. Sir Johan/ we sent yow a writynge concernynge the faythe of thys blessed sacrament/ clerelye determyned by the churche of Rome our mother and by the holye doctours.

Thay sayd he ageyne vnto hym. I knowe non holyar thay is Christ and hys Apostle. And as for that determynacyō (I wote) yt is non of thers/ for yt stādeth not with the scriptures/ but manyfestlye ageynst thē. If yt be the churches (as ye saye it is) it hath bene hers onlye sens she receyued the great poy-

A most Christen answere.

Poyson.

The great processe against

soy of worldlye possessyons/& not afore

Than asked they him to stoppe his mouthe therewith. If he beleued not in the determynacyon of the churche.

And he sayd vnto them. No forsoth/ for yt is no God. In all oure crede is in but thryse mencyoned concernynge beleue. In God the father/in God the sonne/in God the holy ghost. The byrthe/ the death/the buryall/ the resurrecyon and ascensyon of Christ hath noy in for beleue but in him. Neyther yet hath the churche/the sacramentes/the forgeuenesse of synne/the latter resurrecyon/ nor yet the lyfe euerlastynge anye other in than in the holye ghost.

In/but thryse in all the crede.

Than sayd one of the lawers. Tushe/ that was but a worde of offyce. But what is youre beleue concernynge holye churches

Confounded in theyr owne lernynge.

The lorde Cobham answered. My beleue is (as I sayd afore) that all the scriptures of the sacred Byble are true. All that is grounded vpon them I beleue throughlye. ffor (I knowe) yt is Gods pleasure that I shuld so do. But in youre lordelye lawes and ydell determynacyons haue I no beleue. ffor ye be no part of Christes holye churche/ as youre open dedes doth shewe. But ye

He beleueth not in the Pope.

are

are verye Antichristes/ obstynatlye set agaynst his holye lawe and will. The lawes that you haue made are nothynge to his glorye/ but onlye for youre vayne glorye and abhomynable couetuousnesse.

This they sayd was, ay eyceadynge heresye (and that in a great fume) not to beleue the determynacyon of holye churche. Ay heresye after the papystes.

Thay the Archebysshop asked him/ what he thought holye churche?

He sayd vnto him: My beleue is that holye Churche is the nombre of them/ which shall be saued/ of whom Christ is the head. Of this churche one part is in heauen with Christ/ ay other in purgatorye (you saye) and the thyrde is here in earthe. This latter part standeth in thre degrees/ in knyghthode/ prestho de/ and the commynnalte/ as I sayd afore playnelye in the confessyon of my beleue. Consydre him to be thay in shrewed handelynge.

Thay sayd the archebisshop vnto him Can ye tell me/ who is of this church?

The lorde Cobham answered. yea trulye can I. vValden. cõtr. vVicleuistas/ lib. 2. ar. 3. Cap. 67.

Thay sayd doctor vValden the prior of the Carmelytes. It is doubt vnto you/ who is therof. For Christ sayth in

Math. Nolite iudicare. Presume to iudge no mãne. If ye here beforbyddẽ ỳ iudgement of youre neyber or brother/moche more ỳ iudgemẽt of your superyour.

¶ The lorde Cobham made him this answere. Christ sayth also in the same selfe chaptre of Matthew. That lyke
Mat. 7. as the yll tre is knowen by his yll frute/ so is a false Prophete by his workes/ apere they neuer so gloryouse. But that ye left behynde ye. And in Johan he
Joan. 10. hath this text. Operibus credite. Be-
Joan. 7. leue you the outwarde doynges. And in
Deut. 1. an other place of Johan. Justum iudicium iudicate. Whan we knowe the thynge to be true/we maye so iudge yt and not offende. For Dauid sayth also. Recte iudicate filii hominum. Judge ryghtlye alwayes ye chyldren of menne
Psal. 56. And as for youre superyorite. Were ye of Christ ye shuld be meke mynysters/ and no proude superyours.

Than sayd doctor Walden vnto him. ye make here no differẽce of iudgemẽtes. ye put no diuersyte betwyne the yll
Diuersyte of iudgemẽtes. iudgemẽtes/which Christ hath forbyd den/and the good iudgementes which he hath cõmaunded vs to haue. Rashe iudgement and rygh t iudgement/all is one with you. So is iudgemẽt presumed

and

and iudgement of offyce. So swyft iudges alwayes/ are the lerned scolers of Wycleue.

Vnto whom the lorde Cobham thus answered. It is wele sophistryed of you forsoth. Preposterouse are youre iudgementes euermore. For as the Prophete Esaye sayth/ ye iudge yll good and good yll. And therfore the same Prophete cõcludeth/ that youre wayes are not gods wayes/ nor Gods wayes youre wayes. And as for that Vertuouse manne Wyclene/ whose iudgemẽtes ye so hyghlye dysdayne/ I shall saye here for my part both before God and manne. That before I knewe that despysed doctryne of his/ I neuer abstayned from synne. But sens I lerned therin to feare my Lorde God/ yt hath otherwyse (I trust) bene with me. So moch grace conde I neuer fynde in all your gloryouse instruccyõs.

A perfyght answere. Esa. 5. Esa. 55.

Walden. in prefatione. doctrina. 7.

Than sayd doctour Walden agayne yet vnto him. It were not wele with me/ so manye Vertuouse menne lyuyng/ and so manye lerned menne teachyng/ the scriptures beynge also so open/ & the examples of fathers so plentuouse/ yf I than had no grace to amende my lyfe tyll I hearde the deuyll preache. Saynt Hierom sayth/ that he which seketh so-

A most ranke papist.

che

Hieronym. in dzcnia-rio mi-nozi.

che suspected masters/ shall not fynde the myd daye lyght but the myd daye deuyll.

The lorde Cobham sayd/ youre fathers the olde Pharysees ascrybed Christes myracles to Belzebub/ and his doctryne to the deuyll. And you as theyr naturall chyldren/ haue styll the same selfe iudgement concernynge his faythfull folowers. They that rebuke youre vicyouse lyuynge must neades be heretyques/ and that must youre doctours proue whan ye haue no scriptures to do yt. Than sayd he to them all. To iudge you as ye be/ we nede no farder go than youre owne propre actes. Where do ye fynde in all Gods lawe/ that ye shulde thus syt in iudgement of anye Christen man/ or yet sentens anye other manne vnto death as ye do here daylye? No grounde haue ye in all the scriptures so lordelye to take yt vpon ye/ but in Annas and in Caiphas which sate thus vpon Christ and vpon his Apostels after his ascencyon. Of them onlye haue ye taken yt to iudge Christes members/ as ye do/ & neyther of Peter nor Johan.

Luc.ii. Joan.xo.

Doctours whan the scriptures fayle.

folowers of Caiphas.

O most blynde beastes.

Than sayd some of the lawers. yes forsoth syr for Christ iudged Judas.

The lorde Cobham sayd. No/ Christ iud-

iudged him not. But he iudged himselfe/and therupon went forth and so ded hange himselfe. But in dede Christ sayd wo vnto him for that couetuouse acte of his/as he doth yet stylll vnto manye of you. ffor sens the venyme was shedde into ꝑ churche/ye neuer folowed Christ neythet yet haue ye stande in the perfeccyon of Gods lawe.

Gerald⁹ Cambren sis dist. 1. cap. 17.

Than asked him the Archebysshop/ what he ment by that venyme?

The lorde Cobham sayd/youre possessyons and lordeshyppes. ffor than cryed an angell in the ayre (as youre owne chronycles mencyoneth) wo/wo/ wo/ this daye is venyme shedde into ꝑ churche of God. Before that tyme all the Byssshoppes of Rome were martyrs in a maner. And sens that tyme we rea de of verye fewe. But in dede sens that same tyme one hath put downe an other one hath poysened an other/ one hath cursed an other/and one hath slayne an other/and done moche more myschefe besydes/as all the chronycles telleth. And lete all menne consydre wele this. That Christ was meke and mercyfull. The Pope is proude & a tyraunt Christ was poore and forgaue. The Pope is ryche and a most cruell manslayer/as his day.

Ranulph⁹ Cestrensis in Polychro. li. 4. cap. 26.

Antithesis of Christ and the Pope.

daylye actes doth proue him. Rome is the verye nest of Antichrist. And out of that nest cometh all his disciples. Of whom Prelates/Prestes/and Monkes are the bodye/and these pylde fryers are the tayle which coucreth his most fylthye part.

Rome is antichristes nest

Than sayd the prior of the fryze Augustynes. Alac syr/whye do ye saye so? That is vncharytablye spoken.

And the lorde Cobham sayd. Not onlye is yt my sayinge/but also the prophete Esayes/longe afore my tyme. The Prophete (sayth he) which preacheth lyes/is the tayle behynde. As you fryers and monkes be lyke Pharysees dyuyded in youre outwarde aparell and vsages/so make ye dyuysyon amonge the people. And thus yow with soche other/are the verye naturall members of Antichrist.

Esa. 9. Antichristes tayle

Than sayd he vnto them all. Christ sayth in his Gospell. Wo to you Scribes and Pharysees hypocrytes. for ye close vp the kyngedom of heauen before menne. Nether entre ye in your selues/nor yet suffre anye other that wolde entre into yt. But ye stoppe vp the wayes thervnto with youre owne tradicyons/and therfore are ye the howsholde of

Mat. 23.

Anti-

Antichriſt. ye will not permytt Gods verye to haue paſſage / nor yet to be taught of his true mynyſters / fearynge to haue youre wyckedneſſe reprooued. But by ſoche vayne flatterers as vpholde ye in youre myſcheues / ye ſuffre the common people moſt myſerablye to be ſeduced. Thereby gyon of Byſſhoppes.

Than ſayd the Archebyſſhop. By oure ladye ſyr there ſhall no ſoche preache within my dyoceſe (and God will) nor yet in my iuriſdiccyon (yf I maye knowe yt) as eyther maketh dyuyſyon or yet dyſſenſyon amonge the poore cõmons. A wyſe Prelate.

The lorde Cobham ſayd. Both Chriſt and his Apoſtles were accuſed of ſedycyon makynge / yet were they moſt peceable menne. Both Daniel and Chriſt prophecyed / that ſoche a troublouſe tyme ſhulde come / as hath not bene yet ſens the worldes begynnyng. And this prophecye is partlye fulfylled in youre dayes and doynges. For manye haue ye ſlayne alredye / and more will ye ſlee here after yf God fulfyll not his promes. Chriſt ſayth alſo / yf thoſe dayes of yours were not ſhortened / ſcarſlye ſhuld anye fleſhe be ſaued. Therfore lo he for yt iuſtlye / for God will ſhorten youre dayes. Moreouer though Preſtes Luc. 23. Joan. 16. Danie. 12. Mat. 24. Prophecye. Prophecye. Preſtes.

Deacons and Deacons for preachynge of Gods worde and for mynystrynge the sacramentes with prouysyon for the poore/ be grounded in Gods lawe/ yet haue these other sectes no maner of grounde therof/ so farre as I haue redde.

Marke this worthy kynge of sathã

Than a doctour of lawe called maistre Johan kempe/ plucked out of his bosome a copye of that byll which they had afore sent him into the tower/ by ỳ Archebysshoppes counsell/ thynkynge therby to make shorter worke with him. For they were so amased with his answers (not all vnlyke to them which disputed with Steuen) that they knewe not wele how to occupye ỳ tyme/ theyr wyttes and sophistrye (as God wolde) so fayled them that daye.

Act. 6.

My lorde Cobham (sayth this doctor) we must breuelye knowe youre mynde concernynge these. iiii. poyntes here folowynge. The fyrst of them is this.

The fyrst artycle.

And than he redde vpon the byll. The fayth and the determynacyon of holye churche/ towchynge the blessed sacrament of the aultre/ is this. That after the sacramentall wordes be ones spoken by a Prest in his masse/ the materyall breade that was before breade/ is turned into Christes verye bodye. And ỳ

mate-

materyall wyne/that was before wyne/ is turned into Christes verye bloude. And so there remayneth in the sacrament of the aultre from thens forth no materyall breade nor materyall wyne/ which were there before the sacramentall wordes were spoken. Syr beleue ye not this?

D beastlye beggerye.

The lorde Cobham sayd. This is not my beleue. But my fayth is (as I sayd to yow afore) that in the worshypfull sacrament of the aultre is verye Christes bodye in fourme of breade.

D Christē knyght

Than sayd the Archebysshop. Syr Iohan/ye must saye otherwyse.

The lorde Cobham sayd. Naye that I shall not/yf God be vpon my syde (as I trust he is) but that there is Christes bodye in fourme of breade/as the common beleue is.

His constauncy.

Than redde the Doctour agayne. The seconde poynt is this. Holye churche hath determyned/that euery Christen manne kyuynge here bodylye vpon earth/ought to be shryuen to a Preest ordayned by the churche/yf he maye come to hym. Syr what saye ye to this?

The seconde artycle.

The lorde Cobham answered & sayd. A dyseased or sore wounded manne had nede to haue a sure wyse surgeon and a

Confessyon of synne to God onlye.

true/ knowynge both the grounde and the daunger of the same. Moste necessarye were yt therfore/ to be fyrst shryuen vnto God, which onlye knoweth oure dyseases and can helpe vs. I denye not in this the goynge to a Preest/ yf he be a manne of good lyfe and lernynge. For the lawes of God are to be requyred of the preest which is godlye lerned. But yf he be an ydyote or a manne of vicyouse lyuynge that is my curate/ I ought rather to flee from him than to seke vnto him. For sonner myght I catche yll of him that is nought/ than anye goodnesse towardes my sowle helthe.

Mala. 2. Prestes.

The. iiii. artycle.

Than redde the doctour agayne. The thyrde poynt is this. Christ ordayned saynct Peter the Apostle/ to be his vycar here in earth/ whose see is ꝑ churche of Rome. And he graunted that the same power which he gaue vnto Peter/ shuld succede to all Peters successours which we call now Popes of Rome. By whose specyall power in churches partycular be ordayned Prelates/ as Archebyshoppes/ Persones/ Curates/ and other degrees more. Vnto whom Christen menne ought to obeye after the lawes of the churche of Rome. This is the determynacyon of holye Churche.

Antichristes kyngedome.

Syr

Syr beleue ye not this?

To this he answered and sayd. He that followeth Peter most nyghest in pure lyuynge/is next vnto him in succession. But youre lordelye ordre estemeth not greatlye the lowlye behauer of poore Peter/what so euer ye prate of him. Neyther care ye greatlye for the humble maners of them that succeded him, tyll the tyme of Syluestre/which for the more part were martyrs/as I tolde ye afore. ye can lete all theyr good condycyõs go by you/and not hurt your selues with them at all. All the worlde knoweth this wele ynough by you/and yet ye canne make boast of Peter.

Who is next vnto Peter.

No succession here.

With that/one of the other doctours ayed him. Than what do ye saye of the Pope?

Doctour deuyll.

The lorde Cobham answered. As I sayd before. he and yow togyther maketh whole the great Antichrist. Of whom he is the great head/yow Byssshoppes/Prestes/Prelates/and monkes are the bodye/and the beggynge fryers are the tayle/for they couer the fylthynesse of you both/with theyr subtyle sophistrye. Neuer will I in conscience obeye anye of yow all/tyll I se yow lyb Peter folowe Christ in cõuersacyon.

Antichristes bodye

Then,

The. xlii. artycle.

Thay redde the doctour agayne. The forth poynt is this. Holye churche hath determyned that yt is merytoryouse to a Christen manne to go on pylgrymage to holye places. And there specyallye to worshyp holye relyques and ymages of saynctes / Apostles / Martyrs / Confessours / and all other saynctes besydes approued by the churche of Rome. Syr what saye ye to this?

Abhomynable knaues.

WHerunto he answered. I owe them no seruyce by anye commaundement of God / and therfore I mynde not to seke them for youre couetousnesse. It were best ye swept them fayre from copwebbes and dust / and so layed them vp for catchynge of scathe. Or els to burye them fayre in ỳ grounde / as ye do other aged people which are Gods ymages. It is a wonderfull thynge that saynctes now beynge dead / shuld become so couetouse and nedye / and therupon so bytterlye begge / which all theyr lyfe tyme hated all couetousnesse and beggynge But this I saye vnto you / and I wolde all the worlde shuld marke yt. That ẅ youre shrynes and ydols / youre fayned absolucyons and pardons / ye drawe vnto yow the substaunce / welthe / and chefe pleasure of all Christen realmes.

WHat is to be done ẅ ymages

Saynctes are couetouse beggers.

WHye

WHye syr (sayd one of the clarkes) will ye not worshyp good ymages?

A whelpe of sathan.

WHat worshyp shulde I geue vnto them? sayd the lorde Cobham?

Than sayd fryre Palmer vnto him. Syr ye will worshyp ỳ crosse of Christ/ that he dyed vpon?

Hypocresye for his part.

WHere is yt/ sayd the lorde Cobham?

The fryre sayd. I put ye the case syr/ that yt were here euen now before you?

Idyotysh beggerye.

The lorde Cobham answered. This is a great wyse manne/ to put me an ernest questyon of a thyng/ and yet he his selfe knoweth not were the thynge selfe is. yet ones agayne aske I you/ what worshyp I shuld do vnto yt?

A clarke sayd vnto him. Soche worshyp as Paule speaketh of/ and that is this. God forbydde that I shulde ioye but onlye in the crosse of Jesus Christ.

Gal. 6.

Than sayd the lorde Cobham/ and spredde his armes a brode. This is a verye crosse/ yea/ and so moche better than youre crosse of wode/ in that yt was created of God. yet will not I seke to haue yt worshypped.

A christen knyght.

Than sayd the Byshop of London. Syr ye wote wele that he dyed on a materyall crosse.

A brutysh Byshop.

The lorde Cobham sayd. yea/ and I

wote also that oure saluacyon came not in by that materyall crosse/but alone by him/which dyed therupon. And wele I wote that holye saynct Paule reioysed in non other crosse/but in Christes passyon and death onlye/and in his owne sufferynges of lyke persecucyon with him for the same selfe verye that he had suffred for afore.

A very manne of God.

Any other clarke yet asked him. Will ye than do non honour to the holye crosse?

O deuyls incarnate

He answered him. yes/yf he were myne I wolde laye him up honestlye/and se vnto him that he shulde take no more scathes abroode/nor be robbed of his goodes/as he is now a dayes.

Than sayd the Archebysshop vnto him: Syr Johan/ye haue spoken here manye wonderfull wordes to the slaunderouse rebuke of all the whole spiritualte/geuynge a great yll example vnto the common sort here/to haue vs in the more dysdayne. Moche tyme haue we spent here aboughte yow/and all in vayne so farre as I can se. Well/we must be now at this short poynt with you/for the daye passeth awaye/ye must eyther submytt youre selfe to the ordynaunce of holye churche/or els throwe youre selfe (no remedye) into most depe daun-

Slaundered with ye truthe.

The serpent sheweth his nature.

daunger. Se to yt in tyme/for anon yt will be els to late.

The lorde Cobham sayd: I knowe not to what purpose I shuld otherwyse submyt me. Woche more haue you offended me than euer I offended yow/ in thus troublynge me before this multytude. Non offence done.

Than sayd the Archebysshop agayne vnto him. We ones agayne requyre you to remembre youre selfe wele/ and to haue non other opynyon in these matters than the vnyuersall fayth and beleue of the holye Churche of Rome is. And so lyke an obedyent chylde to returne to ỳ vnyte of youre mother. Se to yt (I saye) in tyme/ for yet ye maye haue remedye/ where as anon yt will be to late Awcluish offre of gẽtylnesse.

The lorde Cobham sayd expresslye before them all. I will non otherwyse beleue in these poyntes / than I haue tolde ye here afore. Do with me what ye will. Do confisaunt Christyane.

ffynallye than the Archebysshop sayd Well than I se non other/ but we must needes do the lawe/ we must procede forth to the sentence diffynytyue / and both iudge ye and condemne ye for an herctyque. Abhomynable thefues and mourtherers.

And with that the Archebysshop stode vp/ and redde there a byll of his con-

demnacyon / all the clergye and layte auaylynge theyr bonettes. And this was therof the tenour.

¶ The diffynytyue sentence of his condemnacyon.

Ey magno processu Thome Arundeli.

IN Dei nomine / Amen. Nos Thomas permissione diuina Cantuariensis ecclesie Archiepiscopus / metropolitanus / totius Anglie primas / & Apostolice sedis legatus / & so fourth in Barberouse latyne / which I haue here translated into Englyshe for a more playne vnderstandynge to ỳ reader.

In the name of God. So be yt. We Thomas by the sufferaunce of God Archebysshop of Caunterburye / metropolytane / and prymate of all Englande / and legate from the Apostolyque seate of Rome / willeth this to be knowen vnto all menne. In a certen cause of heresye and vpon dyuerse artycles / whereupon syr Johan Oldecastell knyght and lorde Cobham / after a dilygent inquysycyon made for the same / was detected / accused / and presented before vs in oure last conuocacyon of all oure whole clergye of oure prouince of Caunterburye / holden in the cathedrall churche of Paules at london. At the lawfull denouncement & request of oure vnyuer-

Suffered of god / as a plage.

Any heretyque for confessynge Christ.

sall

ſaid clergye in the ſeyd conuocacyon/we
proceded agaynſt him accordyng to the
lawe (God to wytneſſe) with all the
fauer poſſyble. And folowynge Chri-
ſtes example in all that we myght/
(which willeth not the death of a ſyn-
ner/but rather that he be conuerted
& lyue) we toke vpon vs to correct him/ Ezec.18.
and ſought all other wayes poſſyble to Ezec.33.
bryng him agayne to the churches vny-
te/declarynge vnto him what the holye
and vnyuerſall churche of Rome hath
ſayd/holden/determyned/and taught
in that behalfe. And though we founde The wol-
him in the catholyque fayth farre wyde fe wolde
and ſo ſtyffnecked that he wolde not cō- apere cha
feſſe his errour/nor pourge himſelfe/ rytable.
nor yet repent him therof. Vſe yet pyte-
ynge him of fatherlye compaſſyon/
and intyerlye deſyerynge the helthe of
his ſowle/appoynted him a compe-
tent tyme of delyberacyon/to ſe yf he Se/yf
wolde repent and ſeke to be reformed. they ſhe-
And ſens we haue founde him worſe we not
and worſe. Conſyderynge therfore that themſelues.
he is incorrygyble/we are dryuen to the
verye extremyte of the lawe/and with
great heuyneſſe of hart we now procede
to the fynall publycacyon of the ſenten-
ce diffynytyue agaynſt him.

Than

Idyotes/ knaues/ & beastes.

Than brought he forth any other byll contaynynge the seyd sentence/ & that he redde also in his Bauger Latyne. Christi nomine inuocato/ ipsumq3 solum pre oculis habentes. Quia per acta inactitata/ and so forth. Which I haue also translated into Englysshe that mẽ ne maye vnderstande yt.

Ex magno processu Thome Arundeli.

Christ we take vnto wytnesse/ that nothynge els we seke in this oure whole enterpryse/ but his onlye glorye. For as moche as we haue founde by diuerse actes done/ brought forth/ and exhybyted/ by sondrye euydences/ sygnes/ and tokens/ and also by manye most manyfest proues/ the seyd syr Johan Oldecastell knyght and lorde Cobham/ not onlye an euydent heretyque in his owne persone/ but also a myghtye mayntener of other heretyques agaynst the faythe and relygyon of the holye and vnyuersall churche of Rome/ namelye abought the two sacramentes of the aultre and of penaunce/ besydes the Popes power and pylgrymages. And that he as the chylde of iniquyte and darkenesse/ hath so hardened his hart that he will in no case attende vnto the voyce of his pastour. Neyther will he be assured by strayght admonyshmentes/ nor yet be brought

That churche is an whore.

A these is that pastour.

brought in by fauorable wordes. The worthyneſſe of the cauſe fyrſt wayed on the one ſyde/and his vnworthyneſſe agayne conſydered on the othe ſyde/ his fawtes alſo aggrauated/or made double through his damnable obſtynacye. Vbe beynge lothe that he which is nought ſhuld be woꝛſe/and ſo with his contagyouſneſſe infect the multytude. By the ſage counſell and aſſent of the verye dyſcrete fathers/oure honorable bretherne and lorde Byſſhoppes here preſent/Rycharde of London/Henrye of Vbyncheſtre/and Benet of Bangor/ and of other great lerned and wyſe mẽ here/both doctours of diuynyte and of the lawes canon and ciuyle/ſeculars and relygyouſe/with dyuerſe other expert menne aſſyſtynge vs/we ſentencyallye and dyffynytyuelye by this preſent wꝛytynge/iudge/declare/and condemne the ſeyd ſyr Johan Oldecaſtell knyght and lorde Cobham for a moſt peynycyouſe and deteſtable heretyque conuicted vpon the ſame and refuſynge vtterlye to obeye the Churche agayne/ commyttynge him here from hens forth as a condemned heretyque to the ſecular iuriſdiccyon/power/and iudgemẽt to do him therupon to death. Fꝛorthermoꝛe

A colour of deceyt is this.

A ſort of vnlerned beaſtes.

As Cayphas ded Chriſt.

Christ is condēned i his fayth full membre.

more we excommunycate and denounce acursed not onlye this heretyque here present/but so manye els besydes as shall here after in fauer of his errour eyther receyue hym or defende hym/counsell him/or helpe him/or anye other waye mayntayne him/as verye fawters receyuers/defenders/counsellers/ayders/and mayntayners of condemned heretyques.

How spirituall these holy fathers are.

And that these premysses maye be the better knowen to all faythfull Christen menne/we cōmyt yt here vnto your charges and geue ye streyght commaundement therupon by this wrytynge also/that ye cause this condemnacyon and diffynytyue sentence of excommunycacyon concernynge both this heretyque and his fawtours to be publyshed throughout all youre dyoceses in cytees/townes/and vyllages by youre curates and parryshe Prestes/soche tyme as they shall haue most recourse of people. And se that yt be done after this sort. As the people are thus gathered deuoutlye togyther/lete the curate euerye where go into the pulpet/and there opey/declare/and expounde this processe in the mother tonge in ay audyble and intellygyble voyce/that yt maye

antichrist sendeth forth his souldyers

weke

Welebe perſeyued of all mẽne/and that vpon the feare of this declaracyon alſo/ the people maye fall from theyr yll opynyons conceyued now of late by ſedycyouſe preachers. Moze ouer we will that after we haue delyuered vnto yche one of yow Byſſhoppes (which are here preſent) a copye herof/that ye cauſe the ſame to be writtey out agayne into dyuerſe copyes/and ſo to be ſent vnto the other Byſſhoppes and Prelates of oure whole prouince/that they maye alſo ſe the contentes therof ſolempnelye publyſhed within theyr dyoceſes and cures. ffynallye we will that both yow and they ſignyfye agayne vnto vs ſeryouſlye and dyſtynctlye by youre wrytynges/as the matter is without fayned colour in euerye poynt perfourmed/ the daye wher vpon ye receyued this proceſſe/the tyme whan yt was of yow executed/and after what ſort yt was done in euerye condycyon/accordynge to the tenour herof/that we maye knowe yt to be iuſtlye the ſame.

No ſoche voyce for ỳ Goſpell

Non off yce left vndone/perteynynge to Antichriſt.

A craftye knaue in that poynt.

A copye of this wrytynge ſent Thomas Arundell the Archebyſſhop of Cauterburye after warde from Maydeſton the.y.daye of Octobze within the ſame yeare of oure Lorde a.M.cccc.and.xlii.

Thomas vvalden. in faſcicu lozizanorum vvicleui.

Vnto

Vnto Rycharde Clyfforde the Byssshop of Londō/which thus beginneth/Thomas permissione diuina ꝛc.

The seyd Rycharde Clyfforde sent ayn other copye therof/enclosed within his owne letters/vnto Robert Mascall a Carmelyte fryre which was thayn Bisshop of Herforde in Walis / wrytten from Hadham the. xviii. daye of Octobre in the same yeare/and the beginnynge therof is this. Reuerende in Christo pater ꝛc.

Rycharde Clyfforde

The seyd Robert Mascall directed ayn other copye therof from London the xxvii. daye of Nouembre in the same yeare/enclosed in his owne cōmissyon also/vnto his Archedeacons and Deanes in Herfforde and Shrewesburye. And this is therof the begynnynge. Venerabilibus & discretis viris ꝛc. In lyke maner ded the other Byssshoppes within theyr dyoceses.

Robert Mascall

After that the Archebyssshop had thus redde the byll of his condempnacyon with most extremyte before the whole multytude/the lorde Cobhā sayd, with a most cherefull coūtenaunce. Though ye iudge my bodye which is but a wretched thynge/yet am I certayne and sure that ye can do no harme to my sowle/

By strong exemplari.

Mat. 10. Job. 1.

nomo-

nomore than coude Sathan vpon the Mat.10.
sowle of Job. He that created that/ wyll Job.1.
of his infynyte mercye and promes saue
yt/ I haue therin no maner of doubt.
And as concernynge these artycles be- A wor-
forerehersed/ I will stande to them euē thye war-
to the verye death by the grace of my ryour.
eternall God.

And therwith he turned him vnto ỳ
people/ castynge his handes a broode
and sayenge with a verye lowde voyce.
Good Christen peple/ for Gods loue be
wele ware of these mēne. ffor they will Christen-
els begyle yow and leade yow blynde- lye war-
lynges into hell with themselues. ffor ned.
Christ sayth playnelye vntoyou. If one Mat.15.
blynde manne leadeth an other/ they
are lyke both to fall into the dytche.

After this he fell downe there vpon
his knees/ and thus before them all
prayed for his enemyes/ holdynge vp
both his handes and his eyes towar- He pray-
des heauen/ and sayenge: Lorde God eth for his
eternall/ I beseyche the for thy great enemyes.
mercyes sake to forgeue my persuers/ yf
ytbe thy blyssed will. And than he was
delyuered to syr Robert Morleye/ and
so ledde forth agayne to the tower of
London. And thus was there an ende of
that dayes worke.

Ex vetusto exemplari London dinensiū.

Whyle the lorde Cobham was thus in the tower / he sent out preuylye vnto his fryndes. And they at his desyre wrote this lytle byll here folowynge / causynge yt to be set vp in dyuerse quarters of London / that the people shuld not beleue the slaunders and lyes that his enemyes the Byssh oppes seruauntes and Prestes had made on him a brode. And this was the lettre.

Enemyes

A testimonyall made by his fryndes.

For as moche as syr Johan Oldecastell knyght and lorde Cobham / is vntruely conuicted and imprisoned / falsely reported and slaundered amonge ꝑ comon people by his aduersaryes / that he shuld otherwyse both fele and speake of the sacramentes of the churche / and specyallye of the blessed sacrament of the aultre / than was writtey in the confessyon of his beleue / which was indented and taken to the clergye / and so set vp in dyuerse open places in the cyte of London. knowen be yt here to all the worlde / that he neuer sens varyed in anye poynt therfro / but this is playnelye his beleue / that all the sacramentes of the churche be profytable and expedyent also to all them that shall be saued / takynge them after the intent that Christ and his true churche hath ordey-

To stoppe lyenge lyppes.

A rehersall of his beleue.

ordayned. Forthermore he beleueth that in the blessed sacramēt of the aultre is verelye and truelye Christes bodye in fourme of breade.

After this the Bysshoppes and Prestes were in moche obloquye both of the nobylyte and commōs/partlye for that they had so cruellye handeled the good lorde Cobham/ and partlye agayne bycause his opynyon (as they thought at that tyme) was perfyght concernynge the sacrament. As they feared this to growe to forther inconuenyence towardes them both wayes/they drewe theyr heades togyther and at the last consented to vse an other practyse somwhat cōtrarye to that they had done afore. They caused yt by and by to be blowne abrode by theyr feed seruauntes/ fryndes/ & bablynge syr Johanes/ that the seyd lorde Cobham was becomē a good manne/and had lowlye submytted him selfe in all thynges vnto holye churche vtterlye changynge his opynyon concernynge the sacrament. And therupon they counterfeted an abiuracyon in his name/that the people shuld take no hol de of that opynyon by anye thynge they had heard of him before/and to stande so in the more awe of them consyde-

The clergye in hate of the people.

A practyse of false prestes.

These are ther commoyn feates.

tynge him so great a manne/ & by them subdued.

This is the abiuracyon (saye they) of syr Johan Oldecastell knyght/ somtyme the lorde Cobham.

¶ An abiuracyon counterfeted of the Byssshoppes.

In Dei nomine Amen. I Johan Oldecastell denounced/detected/and conuicted of and vpon dyuerse artycles sauerynge both heresye and errour/ before the reuerende father in Christ and my good Lorde/ Thomas by the permyssyon of God lorde Archebyssshop of Caunterburye/ and my lawfull and ryghtfull iudge in that behalfe/ expresly graunt and confesse. That as concernyng the estate and power of the most holye father the Pope of Rome/ of his Archebyssshoppes/ his Byssshoppes/ and his other Prelates/ the degrees of the churche/ and the holye sacramētes of the same/ specyallye of the sacramētes of the aultre and of penaunce/ and other obseruaunces besydes of oure mother holye Churche/ as pylgrymages and pardons/ I afferme (I saye) before the seyd reuerende father Archebyssshop and els where/ that I beynge yll seduced by dyuerse sedycyouse preachers/ haue

Walden. in fasciculo zizaniorum Wicleui.

Marke from whens this gere cometh.

Fyne workemanshyp/ I trowe.

haue greuouslye erred and heretycallye
perſyſted / blaſphemouslye anſwered
and obſtynatlye rebelled. And therfore
I am by the ſeyd reuerende father / before
the reuerende fathers in Chriſt alſo
the Byſſhoppes of London / Wynche-
ſtre / and Bangor / lawfullye condemned
for an heretyque.

Neuer the leſſe yet / I now remembe-
rynge my ſelfe / and couetynge by this
meane to auoyde that temporall peyne
which I am worthye to ſuffre as an he-
retyque / at the aſſygnacyon of my moſt
excellent Chriſtien prince and lyege lor
de kynge Henrye the fyft / now by the
grace of God moſt worthye kynge both
of Englande and of ffraunce / myndyn-
ge alſo to preferre the wholſom deter-
mynacyon / ſentẽce / and doctryne of the
holye and vnyuerſall churche of Rome /
before the vnwholſom opynyons of my-
ſelfe / my teachers / and my folowers.
I frelye / willynglye / delyberatlye / and
throughlye / confeſſe / graunt / and affer-
me the moſt holye fathers in Chriſt
ſaynct Peter the Apoſtle and his ſuc-
ceſſours Byſſhoppes of Rome / ſpecyal-
lye now at this tyme my moſt bleſſed
lorde Pope Johan by the permyſſyon of
God the. xxiii. Pope of that name /

Alas good man thou art ſlaun-dered.

A tyrãnous whore is that churche

He poysened his predecessour/to be Pope.

which now holdeth Peters seate (and yche of them in theyr successyon) in full strengthe and power to be Christes Vycar in earthe and the head of the churche mylytaunt. And that by the strengthe of his offyce (what though he be a great synner and afore knowen of God to be damned) he hath full auctoryte and power to rewle and gouerne/bynde and lose/saue and destroye/acurse and assoyle/all other Christen menne.

ye lye/false knaues ye lye.

And agreably stylle vnto this/I confesse/graunt/and afferme all other Archebysshoppes/Bysshoppes/and Prelates/in theyr prouinces/dyoceses/and parrysshes (appoynted by the seyd Pope of Rome to assyst him in his doynges or busynesse by his decreed canons or Vertu of his offyce/to haue had in tymes past/to haue now at this tyme/and that they ought to haue in tyme to come/auctoryte and power to rewle and to gouerne/bynde and lose/acurse and assoyle/the subiectes or peoples of theyr afore seyd prouinces/dyoceses/& parrysshes/and that theyr seyd subiectes or peoples ought of ryght in all thynges to obeye them. Forthermore I confesse/graunt/and afferme that the seyd spirituall fathers/as our most holye father the Pope/Ar-

antichrist auaunceth himselfe here.

How proue ye that by the scriptures?

pe/Archebyſſhoppes/Byſſhoppes/and Prelates/haue had/haue now/& ought to haue hereafter/auctoryte and power for the eſtate/ordre/and gouernaunce of theyr ſubiectes or peoples/to make lawes/decrees/ſtatutes/and conſtytucyons/yea/and to publyſſhe/commaunde/and compell theyr ſeyd ſubiectes/& peoples to the obſeruacyon of them.

Is not thisknaue rye thynke your

More ouer I confeſſe/graunt/and aferme that all theſe forſeyd lawes/decrees/ſtatutes/and conſtitucyons/made/pubyſſhed/and commaunded accordynge to the fourme of ſpirituall lawe/all Chriſtey people and euerye manne in himſelfe is ſtrayghtlye bounde to obſerue and mekelye to obeye accordynge to the dyuerſyte of the forſeyd powers. As the lawes/ſtatutes/canons/and conſtytucyons of oure moſt holye father the Pope incorporated in his Decrees/Decretals/Clementynes/Codes/Chartes/Reſcriptes/Seytyles/& Extrauagantes the worlde ouer all. And as the prouincyall ſtatutes of Archebyſſhoppes in theyr prouinces/the ſynodall actes of Byſſhoppes in theyr dyoceſes/and the commendable rewles and cuſtomes of Prelates in theyr colleges/& curates in theyr parryſſhes/all Chri-

No ſcriptures haue they to ſhewe.

what beggerly baggage is this?

Intollera ble yokes laye they.

stey people are both bounde to obserue and also most mekelye to obeye. Duer and besydes all this / I Johan Oldecastell vtterlye forsakynge and renouncynge all the afore seyd errours and heresyes / and all other errours and heresyes lyke vnto them / laye my hande here vpon this boke or holye Euangelye of God and sweare / that I shall neuer more from hens forth holde these forseyd heresyes / nor yet anye other lyke vnto them wetynglye. Neyther shall I geue counsell / ayde / helpe / nor fauer at anye tyme to them that shall holde / teache / afferme / or maynteyne the same as God shall helpe me and these holye Euangelyes.

Neuer made he soche ay othe.

And that I shall from hens forth faythfullye obeye and inuiolablye obserue all the holye lawes / Statutes / Canons / and Constitucyons of all the Popes of Rome / Archebisshoppes / Bisshoppes / and Prelates / as are contayned and determyned in theyr holye Decrees / Decretals / Clementynes / Codes / Chartes / Rescriptes / Sextyles / Summes Papall / Extrauagantes / Statutes prouincyall / Actes synodall / and other ordynarye rewles and customes constytuted by them or that shall

This knauerye maynteyne they stylle.

The blasphemouse byble of papistes.

chaun-

chaunce hereafter dyrectlye to be determyned or made. To these and all soche other will I my selfe with all power possyble applye. Besydes all this/the penaunce which yt shall please my seyd reuerende father the lorde Archebysshop of Caunterburye hereafter to enioyne me for my synnes/I will mekelye obeye and faythfullye fulfyll. ffynallye all my seducers and false teachers/and all other besydes whom I shall hereafter knowe suspected of heresye or errours/I shall effectually present or cause to be presented vnto my seyd reuerende father lorde Archebysshop or to them which hath his auctoryte/so sone as I can conuenyētlye do it/and se that they be corrected to my vttermost power.

Marke this handelynge.

This charge geue they cōmonlye

A M E N.

☞ The cruell complaynt of the clergye/and tyrannouse acte therupon made

NEuer came this abturacyon to the handes of the lorde Cobham/neyther was yt compyled of them for that purpose/but onlye therwith to bleare the eyes of the vnlerned multytude. And whan they perseyued that polycye wolde not helpe/but made more & more

The deuyll hath not more wayes to myschefe.

By statu-
to parlia-
menti re-
gis Hen-
rici. 8.

agaynst them/than sought they out an
other false practyse. They went vnto
the kynge with a most greuouse com-
playnt/lyke as they ded afore in his fa-
thers tyme/that in euerye quarter of ꝑ
realme by reason of Wycleues opinyōs
and the seyd lorde Cobham/were won-
derfull contencyons/rumours/tumul-
tes/vprours/confederacyons/dyssen-
cyons/diuysyons/dyfferences/dyscor-
des/harmes/slaunders/scysmes/sec-
tes/sedycyons/perturbacyons/parels/
vnlawfull assemblyes/varyaūces/stry-

The clu-
moure of
papistes.

fes/fyghtynges/rebellyouse ruffelyn-
ges/& daylye insurrecyons. The chur-
che (they sayd) was hated. The dyoce-
sanes were not obeyed. The ordyna-
ryes were not regarded. The spirituall
offycers/as Suffraganes/Archedea-
cons/chaunceller/doctours/commys-
saryes/offycyals/deanes/lawers/scry-
bes/and sommeners were euery where
despysed. The lawes and lybertees of
holye churche were troden vndre fote.

They cry
ye apace
for
theyr bel-
lyes.

The Christen fayth was ruynouslye
decayed. Gods seruyce was lawhed to
scorne. The spirituall iurisdiccyon/auc-
toryte/honour/power/polycye/lawes/
rytes/ceremonyes/curses/keyes/cen-
sures/and canonycall sanccyons of the
chur-

churche/were had in an vttre contemt. So that all in a maner was come to nought.

And the cause of this was/that the heretyques and lollars of Wycleues opynyon/were suffered to preache abrode so boldelye/to gather conuentycles vnto them/to kepe scoles in mēys houses/to make bokes/compyle treatyses/ and wryte balettes/to teache pryuatlye in angles and corners/as in wodes/feldes/medowes/pastours/groues/and in caues of the grounde. This wolde be (they sayd) a destruccyon to the comen welthe/a subuersyon to the lande/ and an vttre decaye of the kynges estate ryall/yf remedye were not sought in tyme. And this was theyr polycye to cople the kynges auctoryte with that they had done in theyr former counsell of craft/and so to make yt therby the stronger. For they perseyued themselues betre farre to weake els/to folowe against theyr enemyes that they had so largelye enterprysed. Vpon this complaynt/ the kydge immedyatlye called a Parlament at Leycestre. It myght not in those dayes be holden at Westmynstre for the great fauer that the lorde Cobham had both in London and abought the cyte.

Christ alwayes troubleth the.

An olde practyse of theyrs yet vsed.

A parlament at Leycestre.

cyte. yet were they deceyued. That they doubted most lyghted there soneſt vpon them.

Robertus Fabian⁹ in chronicis. Vvalden. in fasciculo. Fabian⁹ i chronicis

A byll was put in there agayne by ꝑ commons agaynſt iheyr cõtynuall wasteynge of the temporaltees / lyke as yt had bene twyse afore by procurement of the seyd lorde Cobham both in ꝑ dayes of kynge Rycharde the seconde / anno 1395. and also of kynge Henrye the. iiii. anno domini. 1410 wherupon was growne all this malyce afore specyfyed) but this was thay workemanlye defeated by any other proper practyse of theyrs. They put the kynge in remembraunce to clayme his ryght in fraunce / & graunted hym therunto a dyme with other great subsydye of moneye. Thus were Christes people betrayed euerye waye / and theyr lyues bought and solde by these most cruell theues. For in the seyd Parlament the kynge made this most blasphemouse and cruell acte / to be as a lawe for euer. That what so euer they were that shulde reade the scriptures in the mother tonge (which was thay called Vvycleues lernyng) they shuld forfet lande / cattell / bodye / lyfe / and goodes from theyr heyres for euer / and so be condemned for heretyques to God /

A practyse.

Vvalden. ad Martinum papã li. 2. ca. 46 & in sydone. Polydor⁹.

ener-

vnemyes to the crowne/and moſt errán de trayters to the lande.

Beſydes this yt was enacted that neuer a ſanyctwarye nor pryuyleged grounde within the realme ſhuld holde them/though they were ſtyll permytted both to theues and mourtherers. And yf in case they wolde not geue ouer/or were after theyr pardon relapſed / they ſhuld ſuffre death in two maner of kyndes. That is. They ſhuld fyrſt be hangèd for treaſon agaynſt the kynge/ and than be burned for hereſye agaynſt God and yet neyther of both commytted. The begynnynge of that acte is this. Pro eo quod magni rumores &c. Anon after was yt proclamed through out the realme/and than had the Byſſhoppes/ Preſtes/Monkes/and fryers a worlde ſomwhat to theyr myndes. For than were manye taken in dyuerſe quarters/ and ſuffred moſt cruell death. And manye fledde out of the lande into Germanye/ Boheme/ fraunce/Spayne/ Portyngale/and into the welde of Scotlande/ Walys / and Irelande / worſkynge there manye marueyls agaynſt theyr falſe kyngedome to longe to wryte. In the Chriſtmas folowynge was ſyr Roger Acton knyght/maiſtre Johan Brownne eſ-

Chriſt hath leſſe fauer thã theues.

Neuer tyraũt more cruell.

Walden. ad Martinum papã li. 2. ca. 50. De ſacramentalibus ca. 53.

Wbalden. ne esquyre/ syr Johan Beuerlaye a ler-
Fabian⁹. ned preacher/& dyuerse other more at-
Jo. maior tached for quarellynge with certeyn pre-
Polydor⁹. stes/and so inprisoned. ffor all menne at that tyme coude not pacyentlye suffre theyr blasphemouse bragges.

The complaynt was made vnto the kynge of them/ that they had made a great assemblye in saynct Gyles felde at London/purposynge the destruccyon of the lande and the subuersyon of the cōmon welthe. As the kynge was thus infourmed/he erected a banner (sayth Wbalden) with a crosse therupon (as ꝑ Pope doth commonlye by his Legates/ whan he pretendeth to warre agaynst the Turke) and with a great nombre of menne entred the same felde/where as he founde no soche companye. yet was the complaynt iudged true/bycause the Byssbioppes had spoken yt at the infourmacyon of theyr Prestes. All this hath Thomas Wbaldey in dyuerse of his workes/which was at the same tyme a Wbhyght or Carmelyte fryre and the kynges confessour/& partlye yt is towched both by Robert ffabyane and by Polydorus/Vergilius in theyr Englysshe chronycles/ but not in all poyntes tyghtlye as is to be seane in the preface afore.

A great lye.

Wbalden. ad Martinum/& in prologo de sacramētis.

Wbhat Thomas Wbaldey was.

afore. In the meane season syr Johan Oldecastell the lorde Cobham escaped out of the tower of London in the nyght and so fledde into Walys/where as he contynued more than .iiii. yeares after.

Fabian. Polydor. in chronicis

Some wryters haue thought this escape to come by the seyd syr Roger Acton and other gentylmenne in displeasure of the Prestes/ and that to be the chefe occasyon of theyr deathes/which myght weke be/ but Walden doth not so vttreyt/which regned the same selfe tyme. In Januarye next folowynge was the afore named syr Roger Acton/ maistre Johan Browne/ syr Johan Beuerlaye/and. xxxvi. more (of whom ꝑ more part were gentyll menne of byrthe) conuicted of heresye by the Bysshoppes/ and condemned of treason by the temporalte/and accordynge to the acte/ were fyrst hanged and than brent in the seyd sayncte Gyles felde. In the same yeare also was one Johan Claydon a skynner and one Rychard Turmyne a baker both hanged and brent in Smyth felde by that vertuouse acte/ besydes that was done in all other quarters of Englande/which was no small nombre yf yt were now throughlye knowen.

A cõiecture of wryters.

Johan maior. lib. vi. cap. ix. Histozie Scotozum.

Robertus fabian? in chronicis.

☞ The

The great proceſſe agaynſt & The latter enpreſonynge and death of the lorde Cobham.

Thomas Arundell dyed.

IN the yeare of oure Lorde a. M. CCCCC. and. vB. dyed Thomas Arundell/which had bene Archebyſſhop of Caunterburye more than xxvii. yeares/to the great deſtruccyon of Chriſtey beleue. yet dyed not his prodygyouſe tyrannye with him/but ſucceded with his offyce in Henrye Chycheleye and in a great ſort more of that ſpyghtfull ſpiritualte. ffor theyr malyce was not yet ſatled agaynſt the good lorde Cobham. But they confedered with the lorde Powys (which was at that tyme a great gouernor in Walys) fedynge him with lordelye gyftes and promyſes to accomplyſſhe theyr deſyre. Mat. 26. He at the laſt thus monyed with Judas/and outwardlye pretendynge him great amyte & fauour/moſt cowardlye and wretchedlye toke him/and in concluſyon ſo ſent him vp to London/where as he remayned a moneth or two inpryſoned agayne in the Tower. And after longe proceſſe they condemned him agayne of hereſye and treaſon by force of the afore named acte/he renderynge thankes vnto God/that he had ſo appoyn-

The lorde Cobham is betrayed

Condemned is gods true ſeruaunt.

poynted him to suffre for his names sake

And vpon the daye appoynted he was brought out of the Tower with his armes bounde behynde him/hauyng a verye cherefull countenaunce. Than was he layed vpon an hardle/as though he had bene a most heynouse traytour to the crowne/and so drawne forth into sayncte Gyles felde/where as they had set vp a newe payre of Galowes. As he was comen to the place of execucyon/ and was taken from the hardle/he fell downe deuoughtlye vpon his knees/desyeryng almyghtye God to forgeue his enemyes. Than stode he vp and beheld the multytude/exhortyng them in moste godlye maner to folowe the lawes of God wrytten in the scriptures/and in anye wyse to be ware of soche teachers as they se contrarye to Christ in theyr conuersacyn and lyuynge/with manye other specyall counsels. Than was he hanged vp there by the myddle in cheanes of yron/and so consumed a lyue in the fyre/prayesynge the name of God so longe as his lyfe lasted. In the ende he commended his sowle into the handes of God/and so departed hens most Christenlye/his bodye resolued into ashes.

He is ledde forth to his death

He prayeth for his enemyes.

Fyrst was he hanged in cheanes.

What ꝑ people & prestes ded.

And this was done in the yeare of our Lorde a.M.cccc.and.xviii.which was the sixt yeare of the regne of kyng Henrye the fyft / the people there present shewynge great dolour. How the Prestes that tyme fared / blasphemed / and cursed / requyrynge the people not to prayse for him but to iudge him damned in hell / for that he departed not in the obedyēce of theyr Pope / yt were to longe to wryte. This terryble kynde of death with galowes / cheanes / and fyre / apereth not Verye precyouse in the eyes of menne that be carnall / nomore than ded the death of Christ whan he was hanged vp amonge theues. The ryghtuouse semeth to dye (sayth the wyse manne) in the syght of them which are vnwyse / and theyr ende is taken for Verye destruccyon. Vngodlye soles thynketh theyr lyues Verye madnesse / and theyr passage hens without all honour. But though they suffre payne before menne (sayth he) yet is theyr expectacyon full of immortalyte. They are accounted for the chyldren of God / & haue theyr iust porcyon amonge the saynctes As golde in the fornace doth God trye his electes / & as a most plesaunt brent offeryng receyueth he them to rest.

Not ꝑ Popes seruaunt but Christes.

Joan.19.
Sapiē.3.
Sapiē.5.
Joan.1.
Sapiē.3.

The

The more harde the passage be/ the more gloryouse shall they apere in the lattre resurrecyon. Not that the afflic- Heb.11.
cyons of this lyfe are worthye of soche Rom.8.
a glorye/ but that yt is Gods heauenlye
pleasure so to rewarde them. Neuer are Esa.55.
the iudgementes and wayes of menne
lyke vnto the iudgementes and wayes
of God/ but cõtrarye euermore vnlesse Hiere.32.
they be taught of him. In the latter ty- Dan.12.
me (sayth the lorde vnto Daniel) shall
manye be chosen/ proued/ and puryfyed
by fyre/ yet shall the vngodlye lyue wyc-
kedlye styll and haue no vnderstandyn-
ge that is of fayth. By an angell from
heuen was Johan ernestlye cõmaunded Apoc.14.
to wryte/ that blessed are ỳ dead which
hence departeth in ỳ lorde. Ryght dere
(sayth Dauid) in the syght of God is Psal.115.
the death of his true seruauntes. Thus
resteth this valeaunt Christen knyght
syr Johan Oldecastell vndre the aultre
of God (which is Jesus Christ) amon-
ge that godlye companye which in the
hyngedome of pacyẽce/ suffred greate tri
bulacyon with ỳ death of theyr bodyes Apoc.6.
for his faythfull worde and testimonye/ Apoc.1.
abydynge there with them the fulfyllyn Apoc.7.
ge of theyr whole nombre/ (that the full re-
stauracyon of his electes. The which Apoc.20.

he graunt in effect at his tyme appoynted/which is one God eternall/Amen.

¶ The conclusyon.

Any other cause of his death

BEsydes the causes rehersed afore in the preface/concernynge the dreadfull death of this most Christen knyght syr Johan Oldecastell the lorde Cobham/this is also rekened for one. In the ende of the fyrst boke/which he put vp into the Parlemēt howse agaynst the abusyons of the clergye/in the yeare of oure Lorde a. M. CCC. xcv. (which was also the. xviii. yeare of kynge Rychard the seconde) were these. vi. Verses wrytten as a brefe conclusyon sommarye of the vniuersall cōtentes therof.

Agaynst ỹ clergye.

Plangunt Anglorum Gentes crimen Sodomorum.

Verses in Latyne.

Paulus fert, horum sunt Idola causa malorum.

Surgunt ingrati, Giezite Symone nati,
Nomine prelati, hoc defensare parati.
Qui reges estis, populis quicunq; praestis,
Qualiter hīs gestis gladios prohibere potestis?

Acyme of ignorāce

Though the Verses be grosse and vnperfyght accordynge to the tyme than/

wherin

wherin all fresshe lytterature was clerelye extyngwyshed/yet is the sentence of them lyuelye and of a fresshe faythfull sprete/ euen in the zele of Helias and Phinees for rebuke of synne. And thus are they in the Englysshe.

Bewayle maye Englande/the synne
of Sodomytes.
For Idolles and they/are grounde of
all theyr wo.
Of Symon Magus/a secte of hypocry-
Surnamed prelates/are vp with them
to go.
And to vpholde them/in all that they
maye do.
yow that be rewlers/peculyarlye se-
lected.
How can ye suffre/soche myscheues
vncorrected?

The Verses are here Englysshed.

Whan this boke wolde not helpe towardes anye reformacyon/but was lawhed to scorne of the Bysshoppes/than were these Verses copyed out by dyuerse menne/& set vpon theyr wyndowes/gates/and dores/which were than knowē for obstynate hypocrytes and fleshlye lyuers/which made ỳ prelates madde. And this is ỳ great insurrectyon that Walden complayneth of vnto Pope Martyne the fyft/ & after him Polydo-

By nothynge will they amende.

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Qualiter hijs gestis gladios prohibere potestis?

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By nothynge will they amende.

The insurrecc̄yō complayned of.

tus the Popes collectour/with other papistes more/wherin neuer a one manne was hurt. I wolde maruele moche more of the doublenesse of Thomas Walden beynge than the kynges confessour yf I ded not knowe the vnshamefast nature of that kynge generacyon. In his fyrst Epistle vnto Pope Martyue/ & in the fyrst Preface of his fourth boke contra Wicleuistas/he sayth that syr Johan Oldecastell with a great nombre of heretyques conspyred agaynst kynge Henrye the fyft in the fyrst yeare of his regne/ & that he offered him for euerye monke/chanon/fryre/and Popyshe Prestes head within his realme/ a golde noble. And cleane contrarye vnto this/he testifyeth in his boke called fasciculus zizaniorum Wicleui/that he was the same selfe tyme/yeare/moneth/weke/and daye a prisoner within the Tower of London. How weke these two writynges agre/I report me.

Ad Martinum papā Et in prefatiōe. 4. libri cōtra Wicleuistas.

Fasciculꝰ zizaniorū Wicleui.

But thus commonlye are innocent menne lyed vpon amonge these blasphemouse bellygoddes. But he that is essencyallye true of himselfe/hath promysed at one tyme or other to clere his true seruaunt/not by lyes and fables/but by his owne pure worde. No secrete (sayth he)

Lyars.

Johan. 8.

he) is ſo cloſe/but ones ſhall be opened/ neyther is anye thynge ſo hydde/that ſhall not at the laſt be knowen clerelye. Mat.10. Luc.12.

Thus hath ſyr Johan Oldecaſtell a tryumphaut victorye ouer his enemyes by the veryte which he defended/all cõtrarye to the blynde worldes expectacyon/& they haue a fowle ouerthrowe beynge proued manyfeſt murtherers/ blynde beaſtes/hypocrytes/& lyars by the ſame. Soche a ſwete Lorde is God alwayes to thoſe that be his true ſeruaũtes/bleſſed be his holye name therfore. Lobham ouercometh. Pſal.33. Luc.1.

Conferre the cauſes of this godlye mãnys death with the poyntes that Thomas Becket dyed for and other Popiſhe martyrs beſydes/& ye ſhall fynde them farre dyfferent and vnlyke. Thomas Becket was ſlayne at Caunterburye/in his Prelates aparell/in the head churche/before the hygh aultre/amonge relygyouſe Monkes and Preſtes/and in the holye tyme of Chriſtmas/by his owne ſekynge. And all this is gloryouſe vnto worldlye iudgementes. Stephan. Langtõ in vita Thome lit.3.ca.19.

Syr Johan Oldecaſtell was brent in cheanes/at London in ſaynct Gyles felde/vndre the galowes/amonge the laye people/& vpon the prophane worſkynge daye/at the Biſſhoppes procure- Walden. Jo. maior Fabian.

ment. And all this is vngloryouse/yea & verye despyseable vnto those worldlye eyes/what though Jesus Christ his maistre afore him were handeled after a verye lyke sort. For he was crucyfyed at Hierusalem/without the cyte & without the holye synagoge/acursed out of churche/amonge the prophane multytude/in the myddest of theues/in þ place where as theues were cõmonlye hanged/and not vpon the feasifull daye but afore eyt/by the Vysshoppes procurtmẽt also. Now lete vs consydre the causes of both theyr deathes/& trye them both by the manyfest scriptures of the Gospell/which of them shuld seme most to the glorye of God/& which most to the glorye of menne. Thomas Becket dyed vpon his owne sekynge onlye/for maynteynynge the wanton lybertees and superfluouse possessyons of the Romyshe churche here within Englande/which are both forbydden of Christ and also condemned by the same scriptures. He that forsaketh not all that he hath/ (sayth he) can not be my disciple. And whan a contencyon befell amonge the Apostles for the superyorzyte/he sayd also vnto them. The kynges of the worlde haue the worldes domynyon with all pom-

Jesus Christ. Heb.13. Johan.9. Mat.27. Joha.19. Act.3. Herybertus Hoscham in vita Thome. Luc.14. Luc.23. 1.Pet.5.

pompe and rytches belongynge to the same. But yow shall not so

Syr Johan Oldecastell dyed at the importune sute of the clergye / for callynge vpon a Christen reformacyon in that Romyshe churche of theyrs / & for manfullye standynge by the faythfull testymonyes of Jesu / as all the afore seyd processe declareth. And this is both allowed in the Gospell / and also requyred of euerye Christeyn beleuer. He that confesseth me / and my worde before menne (sayth Christ) him will I confesse for myne before my eternall father. And he that shall denye me & my veryte before menne / him will I also denye for myne before my euerlastynge father which is in heauen.

Wherfore the forde Cobham dyed.

Mat.10. Mar.8. Luc.9. Luc.12.

Thomas Becket in the tyme of his death cõmended himselfe to the patrones of his churche (which were two gylded ymages of saynct Sauer and saynct Marye) & the cause of his churche vnto saynct Denys / & had nomore but his Prestes crowne cut of. (which is the Popes kyuerye marke) euen by the verye shauynge as his storye mencyoneth.

Benedic. de Burgo Petri. Joannes capgraue. Stephan9 Langton. li.3.ca.15.

Syr Johan Oldecastell in the tyme of his death cõmended his sowle with Dauid / Christ / & Steuen into the han-

des of God the eternall father/and his cause to the ryghtfull iudgement of his sonne Jesus Christ/with desyre of mercyfull forgeuenesse cōcernynge his enemyes/as became a faythfull Christyane/Thad his whole bodye consumed in the fyre. Now plucke from youre eyes the corrupted spectacles of carnall or popyshe iudgementes/& do vpon them that clere syght which ye haue by the sprete of Christ. And that faythfullye done/tell me which of these two semeth rather to be the martyr of Christ/and which the Popes martyr: The wayes of God (sayth Esaye) are not ỳ wayes of menne. But so farre as the heauens are aboue the vyle earth/so farre do his iudgementes excede theyrs. That ỳ semeth hygh and gloryouse vnto menne (sayth Christ) is verye abhominacyon afore God. By this maye ye se that the precyouse spowse or immaculate churche of Christ / is no gorgyouslye paynted gentyll woman nor glorYouse glytterynge madame / but all hydden and vnknowen to the worldlye infydels which dysdayneth to seke her in the scriptures.

How the lorde Cobham dyed

No popisshe martyr is Cobham.

Esa.55.

Luc.16.

psal.44.

Nothynge is precyouse vnto them/ that shyneth not vnto the eye. A most fyt

fyt membre for Christes mystycall bo-
dye/is he that suffreth with the head
therof. As this good syr Johan Oldeca
stell ded/whan he was with Christe ex-
myned of the proude Byssshoppes/scor-
ned of the Prestes/dysdayned of the
worlde/yll reported/mocked/hated/re-
uyled/acursed/and so commytted vnto
the laye iudgemēt to be condemned by
them vnto most shamefull and cruell
deathe. yea/so extremely malycyouse
was that spyghtfull spiritualte agaynst
him/that they wolde not suffre his bo-
dye to be buryed in theyr great cyte or
holye Churche (which is spirituallye
called Sodoma and Egyptus) to make
the prophecye of saynct Johans Apoca-
lyps trulye to be verefyed vpon him/
& to proue him Christes membre all to-
gyther. They both resolued his bodye
into ashes/& also made the ryuer to car-
rye them awaye/lyke as they ded also
with the bones of Johan Wycleue/
leaste anye thynge therof shulde remay-
ne/bycause they wolde also shewe them
selues lyke in tyrānye to Julianus apo-
stata that so vsed the bodye of holye Jo
han Baptist afore them. I shuld make a
comparyson betwixt this blessyd mar-
tyr of Christ syr Johan Oldecastell/

who is a
ryght mē-
lye of
Christ.

The tyrā
nye of biss-
shops and
prestes.

Apoc. 11.

De sacra-
mentali b 9
ca. 89. & 137
fasciculi
zizantorū

and

and Peter of Myllayne with other of the Popes martyrs/which dyed for the Popes power/pardons/pylgrymages/ eare confessyon/and other popysshe matters more establysshed in the generall counsell of laterane/but yt wolde aske to moche tyme.

The Popes martyrs.

And as concernynge the kynde of his cõtemtuous death or martyrdome. More vyle was not his hangynge vndre ỳ galowes in any vyon cheane/ than was the hangynge of his lorde Jesus Christ vpon the crosse in the tyme of his death. Nor than was the hangynge of Peter/Andrew/and Phylyp his holye Apostles/Byssshop Symeon/Dorotheus/Gorgonius/Alexander/Epipodius/Claudius/Asterius/Menon/Nemesius/Nestor/Agricola/Julia/Zoe the wyfe of Nicostratus with manye other holye martyrs more. More odyousse was not his burnynge in the fyre/ than was the cruell burnynge of Barnabas the Apostle/Polycarpus ỳ good Byssshop of Smyrna/Amancius/Agathon/Tyburcius/Getulius/Symphronius/Sosthenes/Victor/Dioscorus/ Eulogius/Fructuosus/Castus/Aemilius/fidencius/Herd/Eyrenius/Aphra/Hylaria/Apolonia/Anastasia/

Joha. 19. Petrus Equilin9 Joannes teptor.

Bret was he with Christes martyrs.

& manye hondrethes more. ¶When this stronge wytnesse of the lorde was amōge the fatte bulles of Basan/and most cruellye assaulted of them / he was throughlye assertayned in his conscience for that conflyct of fayth/to tast his eternall goodnesse in the lastynge lande of the lyuynge. Psal.21. Amos.4. Joh̄ā.12. Psal.26.

yea/soche tyme as he was reproued of his enemyes and forsaken of his frendes/in maner of a broken vessell/he toke a stronge stomacke vnto him as ded the myghtye Machabees/and thought thus in his mynde. That though those vngracyouse tyrauntes shulde put him vnto death/yet wolde the eternall kynge (which is both resurrecyon and lyfe) rayse him vp agayne in the resurrecyon of lyfe euerlastynge/amonge them that hath dyed for his pure lawes. All redye hath he rayse̅d his fame (which laye longe dead) by the lyuynge spyrete of his Gospell/for that he was a mynystre therof. ¶Which is a most euydent token that he will here after with his other mystycall membres/rayse him vp in perfyght glorye. ¶When the Gospell laye dead / glorysouse Thomas Becket was a sayncte/ & Johan Oldecastell a forgotten heretyque. But now that the lyght Psal.30. 2.Mach 7 Joh̄ā.11. Joh̄ā.6. Apoc.20. The Gospell vnsaynteth Becket.

lyght therof shyneth/ we are lyke to se yt farre otherwyse. For proude Becket hath alredye hydden his face/and poore Oldecastell begynneth now to apere Verye notable. Not all vnryghtlye ded sayncte Augustyn speake yt and other olde doctours besydes that manye were worshypped here in earth for saynctes/ whose wretched sowles are greuouslye crucyate in hell.

The Gospell canonyseth Cobham.

Soche tyme as oure most worthye souerayne kynge Henrye the. viii. now lyuyng/after the most godlye example of kynge Josias vysyted the temples of his realme/he perseyued the synnefull shryne of this Becket to be vnto his people a most pernycyouse cuyll/and therfore in the worde of the lorde he vtterlye amonge other destroyed yt. If he had vpon that and soche other abhominable shrynes brent those ydolatrouse prestes which were (& are yet) theyr chefe maynteners/he had fulfylled that godlye hystorye throughout. But that which was not than performed in hope of theyr amendement/maye by chaūce lyght vpon them hereafter/whan no gentyll warnynge will seme to be regarded. I doubt yt not at all/but his most noble dyscressyon perseyueth moche more

4. Reg. 23. 2. Par. 34.

Prestes suffered vpon a mendement.

ryg

rein that wycked generacyon of the Popes norryshynge vp/ which alwayes hath maynteyned (and yet do) soche manyfest errours/ thay he euer in his lyfe yet vttered. The eternall father reward his grace for that clere lyght of hel. the which we poore creatures haue receyued at his onlye hande vndre God/ though yt be not all without the greuouse ponnyshment of oure bodyes. By the processe which we haue afore here vttered of syr Johan Oldecastell/ ye maye euydentlye se/ that great is the treasure which the Lorde hath layed vp for the behoue of thē that hath trusted in him. Wherwith now he maketh dūme/ the lyenge lyppes of them that dysdaynouslye reported the ryghtuouse/ to the honour and prayse of his most gloryouse name. AMEN.

They dausce but in a net.

The lorde conserue his grace.

Psal. 30.
Ec. 1.
Sus. 1.

☞ Thus endeth the brefe chronycle cōcernynge the Examynacyon & death of ꝑ blessed martyr of Christ syr Johan Oldecastell the lorde Cobham/ not canonysed of the Pope/ but in the precyouse bloude of his Lorde Jesus Christ.

Collected by Johan Bale/ and imprynted anno Domini. 1544.

Quinto, die Augusti.

☞ Prophecyes of Joachim Abbas.

IN the latter dayes shall apere a lawe of lyberte. The Gospell of the kyngedome of Christ shall be taught/and the churche shall be pouged as wheate is from chaffe and tares.

More clerelye shall menne than be lerned. The kyngedome of the flesshe shall be done awaye/and these thynges shall be fulfylled towarde the ende of the worlde.

The holye ghost shall more perfyghtlye exercyse his domynyon in conuertynge peoples by the preachers of the latter tyme/than by the Apostles.

The churche of Rome is the fleshlye synagoge of sathan.

The churche of Rome shall be destroyed in the thyrde state/as the synagoge of the Jewes was destroyed in the seconde state. And a spirituall churche shall from thens forth succede/ to the ende of the worlde.

The departynge of the Grekes from the churche of Rome/was godlye. For yt was ordayned of God/and wrought by the holye ghost.

☞ Ex compendiario Guidonis Perpiniani/de hereſibus.

John Gawtroll is the right owner of this booke Anno 17 1639

The defence of the Mariage of Preistes: Agenst Steuen Gardiner bilshop of Wynchester/ Wylliam Repse bilshop of Norwiche/ and agenst all the bilshops and preistes of that false popish secte/ with a confutacion of their vnaduysed bowes vnaduysedly diffined: whereby they haue so wykedly separated them whom God cowpled in lawfull mariage.

Made by James Sawtry.

Thou shalt be destroyd w̄ the breath of the Lordis mouthe/ O Anticriste. Isaie. xi.

When God is our refugye and rok vnspekable/ sownde and felte in our tribulacion. Psal. xlv.